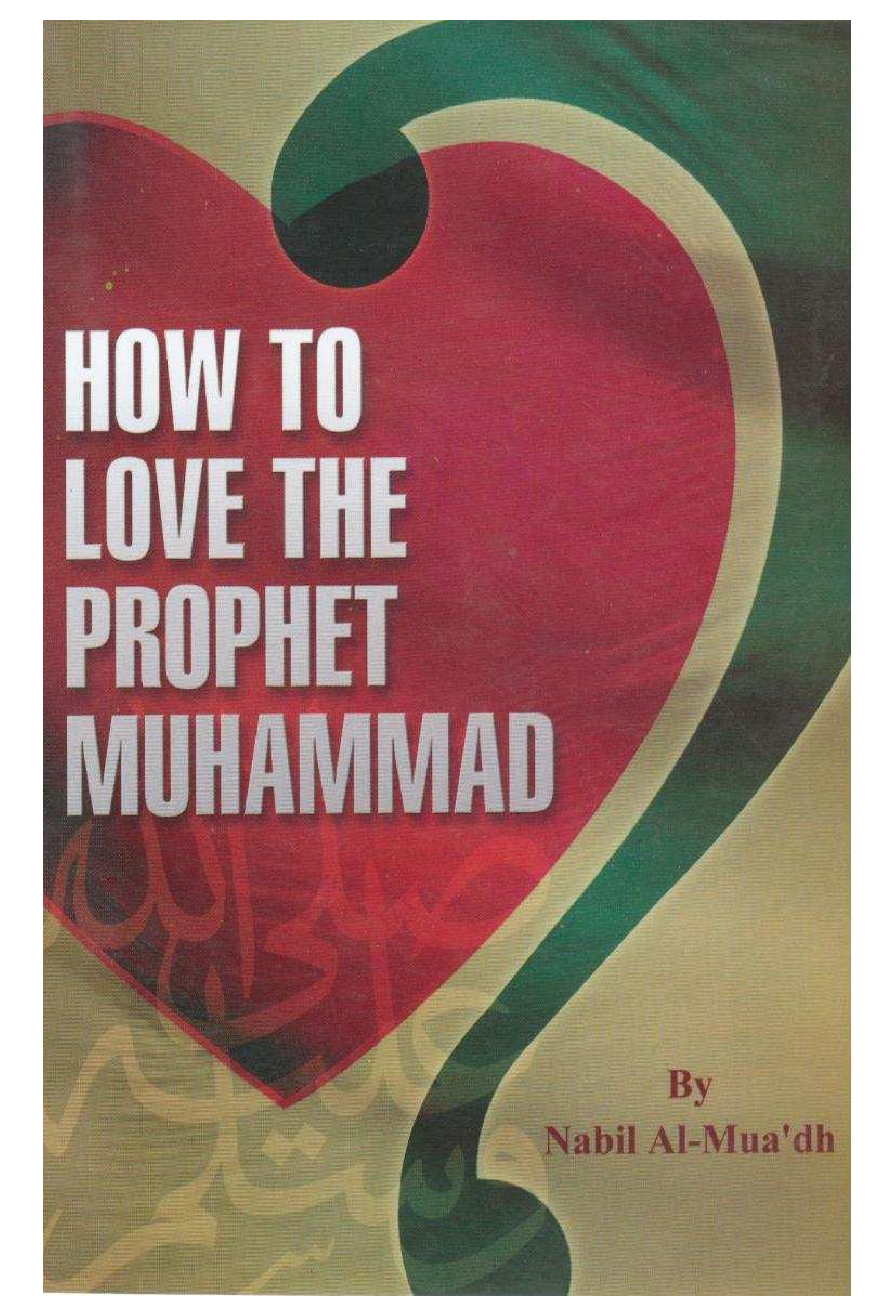
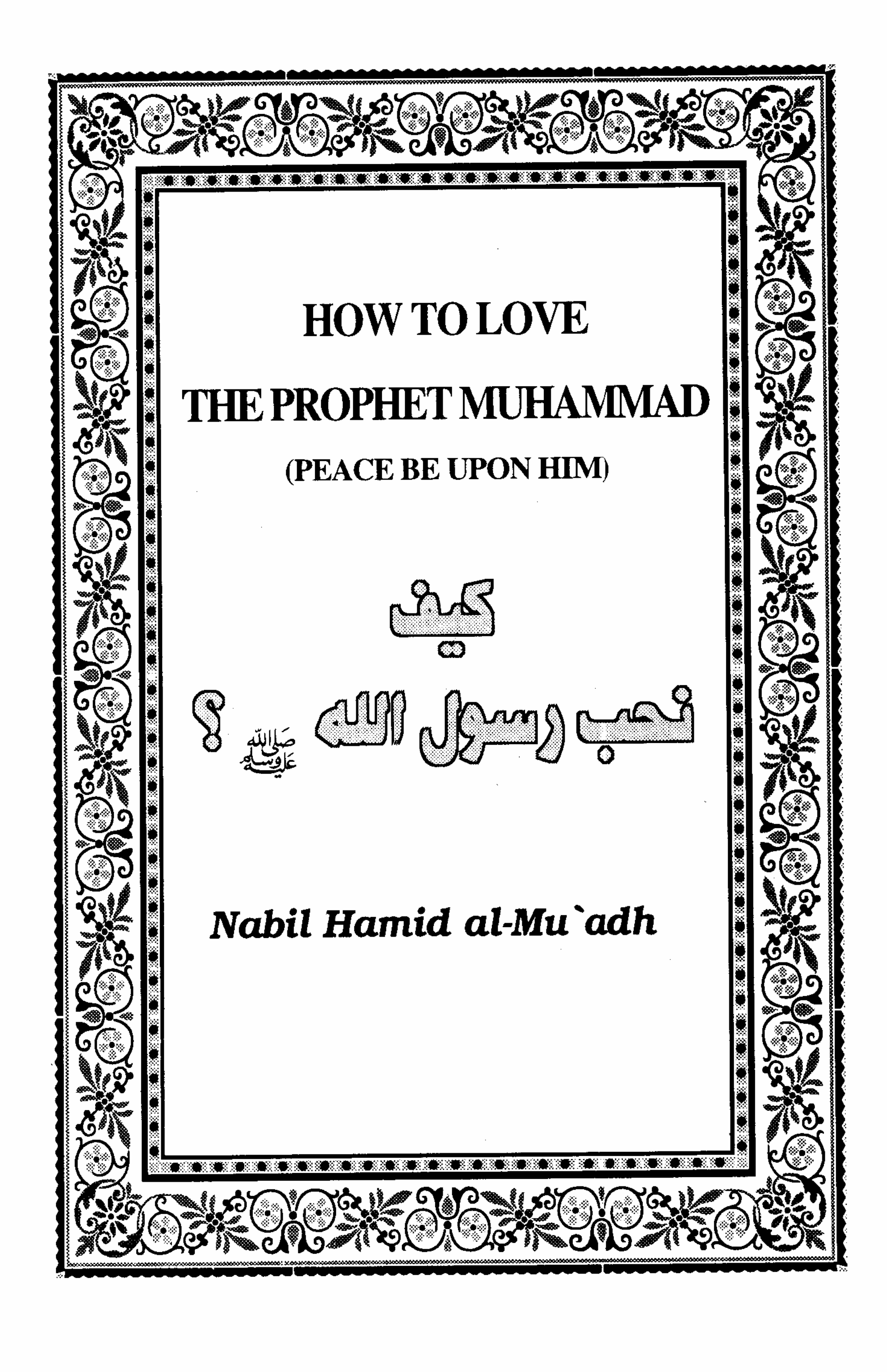

HOW TO
LOVE THE
PROPHET
MUHAMMAD
By
Nabil Al-Mua'dh



HOW TO LOVE THE PROPHET MUHAMMAD

(PEACE BE UPON HIM)

كيف نحب رسول الله ﷺ ؟

Nabil Hamid al-Mu`adh

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CONTENTS

Acknowledgement

There is no doubt that the Prophet Muhammad (pbuh) has always been the most exemplary human being in his character and his obedience to Allah. His numerous attributes are testimony to his incredibly honorable personality. He never was mere transmitter of the injunctions of the Qur'an, but he was exceptionally compassionate, even with those who strove to harm him.

It is the aim of this book to imbue the reader with sincere love for the Prophet Muhammad (pbuh), and subsequently his family and Companions. His notable interaction with his family and Companions as well as those he loved teaches us how to conduct our lives within the social structure of Muslims. The book also highlights the way how a Muslim can express his love for the Prophet (pbuh) practically, particularly nowadays, as Muslims all over the world are in dire need of applying this practical expression of their love for him (pbuh).

We would like to thank Al-Falah staff members, particularly **Muhammad M. `Abd al-Fattah**, who translated the major part of the book, and **Samah `Abd al-Hakam**, who participated in the translation effectively and positively. We also thank our editors **Reima Yousif Shakeir** and **Naseema Mall**, who edited the book and under whose supervision the subject matter took form.

Finally, all praise and thanks are due to Allah, without Whose Help and Guidance nothing can be accomplished.

Al-Falah

Introduction

All praises are due to Allah, the Omnipotent, and the Lord of the Worlds. I testify that there is no god but Allah and that Muhammad is His Servant and Messenger. May Allah's peace and blessings be upon our beloved Prophet, Muhammad, and upon his wives, Mothers of the Believers, the rest of his household, his Companions, and whoever follows his guidance!

To commence, love for Prophet Muhammad (pbuh) is the driving power that has always motivated Muslims to set marvelous examples of obedience, compliance, longing, benevolence, and sacrifice. That was most obviously observed among the Prophet's Companions and their successors (*At-Tabi`un*) (may Allah be pleased with all of them), so they were granted success in worldly life and happiness in the Hereafter.

However, as far as the issue of loving the Prophet is concerned, Muslims of today can be classified into different sections:

- A section of Muslims harbor great love for the Prophet (pbuh) but they express their love in ways that have no origin in the religion of Islam.
- Another section of Muslims suffer the negative impact of westernization and lack of Islamic education. Perhaps these Muslims remember the Prophets (pbuh) only at the beginning of the month of Rabi` al-Awwal (in which the Prophet (pbuh) was born), especially when they start to hear related songs and observe other secular ways of celebration. Muslims who stick to such ways think that they thus celebrate the memory of their Prophet's birth, though some

of them neglect offering prayers and work as destructive means of seduction, particularly on the part of women!

- A third section of Muslims, who are supposed to be pious and religious, have come to harbor "cool" feelings of love for the Prophet (pbuh). This may be because they are over cautious of not indulging in such extravagant ways which others use to express their love, or because they do not understand the reality of such a special kind of love and how it should be practically expressed.
- In addition to the above mentioned sections, there are other categories of Muslims who love - or pretend to love - the Prophet (pbuh), but not in the right way.

Nevertheless, I do believe that there are many Muslims who have undivided tendency towards their religion and pure love for their Prophet (pbuh), yet they just need some kind of effective advice and positive direction. For this reason, I introduce this book that shows the right way in which a Muslim can express his love for the Prophet (pbuh). The contents of this treatise are mainly based on texts from the Ever-honorable Qur'an and the Sanctified *Sunnah*. Also, it is basically illustrated by examples set by the Companions of the Prophet and their successors. This is because they themselves have always been the best examples in this very respect as far love for the Prophet (pbuh) is concerned.

Finally, I ask Allah, the Almighty, to accept this effort and to grant us all benefit from it, for He Alone is Sufficient for us, and He is the Best Disposer of affairs. And, peace and blessings be upon our beloved Prophet Muhammad and upon his household and Companions!

Nabil Hamid al-Mu`adh

Sars al-Layyan, Munufiyyah



CHAPTER ONE

1. The Prophet's Superiority and Elevated Position
2. The Essence and Reality of Love
3. The Motives and Requirements of Loving the Prophet (pbuh)
4. Only the Prophet (pbuh) Receives Such Love
5. Where Love Should be Practically Directed

1. The Prophet's Superiority and Elevated Position

The great religion of Islam ordains that Muslims should put people in their right positions, admit the superiority of the superiors, give rights to whom they are due, and not withhold from the people things that are their due.

Speaking about the superiority of Prophet Muhammad (pbuh) will not add anything to this superiority, yet it will add to our love and appreciation for him and persistence to follow in his footsteps, and discoursing about the favors of Allah for His Messenger.

We are not going to speak at length about the Prophet's superiority in the same way followed by the common people who only eulogize the Prophet's position with repeated words. However, we seek to confirm a fact that has been stated by authentic and explicit texts and to remind Muslims of the greatness of the blessing with which Allah, the Almighty has honored us. We also confirm that gratitude should be shown to Allah for this blessing through our hearts, tongues, and deeds, and that its effects and signs should be practically touched in all aspects of life. This is because when Allah (Glory be to Him) grants an honor He follows it with a relevant responsibility and when He bestows a blessing He follows it with a related duty.

As speaking about the superiority of the Prophet (pbuh) is a field that is too spacious to be comprehended by words, however numerous or comprehensive they may be, it may be better to refer to what is mentioned in the Ever-honorable Qur'an and the Prophetic *Sunnah* in this connection then to the scholars' deductions and conclusions regarding these references.

The Prophet's Superiority in the Qur'an

The Qur'an states that Prophet Muhammad (pbuh) was sent as Allah's blessing to all humanity in general and to the believers in particular:

> ﴿*Allah did confer a great favour on the Believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.*﴾
>
> (Al `Imran: 164)

In an interpretation of the Qur'anic statement ﴿*They recognize the favour of Allah; then they deny it...*﴾ (An-Nahl: 83), it was said that the ﴿*favour*﴾ in the verse refers to Prophet Muhammad (pbuh); and accordingly the meaning is that they recognize the fact that he is a Prophet but they deny it and claim that he is a liar. It was also said: they recognize the favor by admitting it with their words but deny it through their deeds.[1]

He (pbuh) is a mercy from Allah for all creatures in general

> ﴿*We sent thee not, but as a Mercy for all creatures.*﴾
>
> (Al-Anbiya': 107)

1. Al-Qurtubi, *Tafsir*, vol. 10, pp. 161-162.

and for the believers in particular

> ﴿*Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.*﴾
>
> (At-Tawbah: 128)

The phrase "*from amongst yourselves*" was interpreted by some scholars as meaning that he was of the greatest position, the best lineage, and the noblest descent among them, and that he came out of a marital relationship not as a result of adultery, from Adam until his parents gave birth to him.[1]

Allah (Glorified be He) made the Prophet (pbuh) a means of safety for people from torment so long as he was among them:

> ﴿*But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.*﴾
>
> (Al-Anfal: 33)

At-Tirmidhi reported according to his own chain of transmitters that the Prophet (pbuh) said,

> *"Allah sent down on me two (means of) safety for my Ummah: "But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon." So, when I go away (i.e. die), I leave istighfar (asking for pardon) among them until the Day of Resurrection."*[2]

1. Ash-Shawkani, *Fath al-Qadir*, vol. 2, pp. 419-420.
2. Ibn Kathir, *Tafsir*, vol. 2, p. 305.

Allah has decreed that obedience to the Prophet (pbuh) is like obedience to Himself:

﴿*He who obeys the Messenger, obeys Allah...*﴾

(An-Nisa': 80)

and has made the Prophet's pleasure from His Pleasure:

﴿*... but it is more fitting that they should please Allah and His Messenger...*﴾

(At-Tawbah: 62)

Another aspect of the Prophet's superiority emerges in the following Qur'anic verse:

﴿*Behold! Allah took the covenant of the Prophets, saying: 'I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do ye believe in him and render him help?' Allah said: 'Do ye agree, and take this My Covenant as binding on you?' They said: 'We agree.' He said: 'Then bear witness, and I am with you among the witnesses.'*﴾

(Al `Imran: 81)

`Ali and Ibn `Abbas (may Allah be pleased with both of them) stated that Allah did not send any Prophet with a Message from Himself until He took a covenant from him that if He sent Muhammad (pbuh) while he was alive he would believe in him and render him help, and commanded him that he would also take the covenant of his people that if Muhammad (pbuh) was sent while they were alive they would believe in him and support him.[1]

---

1. Ibid, vol. 1, p. 378.

Another fact referring to the Prophet's superiority and honor with his Lord is that He used to give him without asking; Allah, the Most High, says,

﴾*We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque...*﴿

(Al-Baqarah: 144)

Ibn Hajar (may Allah have mercy on him) clearly highlighted this fact when speaking at length about the turning of the *qiblah*. He concluded, "This denotes the dignity and honor that the Prophet (pbuh) held in his Lord's regard, for He gave him what he wished for without actually asking for it."[1]

Furthermore, Allah, the Most High, honored his Prophet Muhammad (pbuh) by addressing him or speaking about him gently and in a way that reflects His love for him. In the Qur'an, the Prophet (pbuh) is mentioned before the other Prophets although he came after them both in creation and in Mission:

﴾*We have sent thee inspiration, as We sent it to Noah and the Messengers after him...*﴿

(An-Nisa': 163)

﴾*And remember We took from the Prophets their Covenant: as (We did) from thee: from Nuh, Ibrahim, Musa, and `Isa the son of Maryam...*﴿

(Al-Ahzab: 7)

In addition to that Allah addressed the Prophets with their names but always addressed him with "O ye Messenger" and "O ye Prophet". He did not swear by the life of any one but his:

1. *Fath al-Bari*, vol. 1, p. 122.

﴾*Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro...*﴿

(Al-Hijr: 72)

Before blaming him, He mentioned first His forgiving him:

﴾*May Allah forgive you (O Muhammad). Why did you grant them leave...?*﴿

(At-Tawbah: 43)

The author of *Ash-Shifa'* said, "Allah began with honoring before blaming and made him feel at ease by mentioning forgiveness before mentioning the sin - if he originally committed a sin."[1] These are only some examples from among many others in this respect.

Another fact that reflects the Prophet's superiority and honor is that he is referred to with many names and titles in the Qur'an and that Allah has especially honored him with part of the meanings of His Fairest Names. Judge `Iyad (may Allah have mercy on him) mentioned many of these names and titles then stressed that the Muslim must believe that Allah does not resemble any of His creatures in His Greatness, Majesty, Kingdom, Names, and Attributes, nor is any of them to be compared with Him. He must also believe that there is no resemblance between the Creator and the creatures with regard to the real meanings of things that are mentioned by the *Shari`ah* as attributed to both the Creator and His creatures. Al-Wasiti said that there is no entity like His Entity, or name like His Names, or deed like His Deeds, or attribute like His Attributes, except from the perspective of resemblance among words.[2]

1. `Iyad, *Ash-Shifa'*, vol. 1, p. 18.
2. Ibid, vol. 1, p. 156.

Some *surahs* of the Qur'an seem to be completely assigned to show the Prophet's superiority, guidance, perfect character, good morality, and the favored position granted by Allah in this life and the life to come. Among these surahs are Ad-Duha, Ash-Sharh, Al-Kawthar, and parts of Al-Isra', Al-Fath, An-Najm... etc.

Furthermore, an aspect of Allah's perfect grace and favor for His Prophet (pbuh) is that He (Glory be to Him) sends blessings on him by Himself:

﴿*Allah and His Angels send blessing on the Prophet: O ye that believe send ye blessings on him, and salute him with all respect.*﴾

(Al-Ahzab: 56)

This aspect will be dealt with in detail at the end of the book, Allah willing.

The Prophet's Superiority in the *Sunnah*

Muslim reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (pbuh) said,

"I am the master of the sons of Adam on the Day of Resurrection, the first one whose grave will be split, the first one who will be granted intercession, and the first one whose intercession will be accepted."[1]

Wathilah ibn al-Asqa` reported that he (pbuh) said,

"Verily, Allah, Glorified and Exalted be He, chose Kinanah from amongst the progeny of Isma`il, peace be upon him, chose Quraysh from amongst Kinanah, chose Banu Hashim from Quraysh, and chose me from Banu Hashim."[2]

1. Al-Mundhiri, *Mukhtasar Sahih Muslim*, p. 402.
2. Ibid., p. 402.

Anas reported that the Prophet (pbuh) said,

> *"I will be the first of people to go out (of his grave) when they are resurrected, and I will speak on their behalf when they come (to Allah), and I will bear glad tidings to them when they despair. The standard of praise will be in my hand, and I am the most honorable from amongst the sons of Adam at the sight of my Lord, but without pride."*[1]

Ibn al-Anbari commented, "It means: I do not show off with these qualities and merits but I say them as a sign of showing gratitude to my Lord and to let my *Ummah* know about how He has honored me.[2]

Anas reported that the Prophet (pbuh) said,

> *"I will come to the gate of Paradise on the Day of Resurrection and will ask for (it) to be opened, then the keeper will say, 'Who are you?' and I will say, 'Muhammad'. Then he will say, 'I have been ordered not to open (it) for anyone before you'."*[3]

Al-Bukhari reported on the authority of Hisham ibn `Urwah on the authority of his father who said, "Khawlah the daughter of Hakim was from among the women who offered themselves to the Prophet (pbuh). `A'ishah commented, 'Does a woman not feel shy to offer herself to a man?' And when the verse ﴿ *Thou mayest defer (the turn of) any of them that thou pleasest...* ﴾ (Al-Ahzab: 51) was revealed, she said, 'O Messenger of Allah, I

---

1. Ibn al-Jawzi, *Sifat as-Safwah*, vol. 1, p. 58.
2. Ibid, vol. 1, p. 58.
3. Transmitted by Muslim only (*Sifat as-Safwah*, vol. 1, p. 58).

only see that your Lord hastens to correspond to your wishes,'"[1] i.e. hastens to please you and reveal (verses) that conform with your wishes and choices.[2]

Abu Dharr reported that the Messenger of Allah (pbuh) said,

> *"I have been given five (things) that were given to no Prophet before me [and in the version of Ibn `Abbas: "and I do not say them out of pride"]: I have been granted victory through horror so (my) enemy is horrified by me from (the distance of) marching for a month; the earth has been made for me a place of prostration and purity; spoils of war have been made lawful for me and they were not made lawful for any Prophet before me; I have been sent (as a Messenger) to (both) the red and the white*[3]*; and it has been said to me, 'Ask and you will be given,' and I have saved it to intercede for my Ummah, and if Allah so wills it will be for anyone among you who will meet Allah, Glorified and Exalted be He, associating nothing with Him (in worship)."*[4]

It is reported in the two *Sahih*s of Al-Bukhari and Muslim on the authority of Jabir (may Allah be pleased with him) that the Prophet (pbuh) said,

> *"My likeness and the likeness of the Prophets is as the likeness of a man who has built a house perfectly and skillfully, except for a place of a brick. The people would*

---

1. *Fath al-Bari*, vol. 9, p. 68, and it was also reported by Ahmad (*Al-Fath ar-Rabbani*, vol. 18, p. 243).
2. *Fath al-Bari*, vol. 8, p. 386.
3. i.e., to all races. (Translator)
4. Reported by Ahmad and Abu Dawud (Ahmad al-Banna, *Al-Fath ar-Rabbani wa Sharhuhu Bulugh al-Amani*, vol. 22, p. 39).

enter it and admire its (beauty) but say, 'If only the place of the brick (was filled)!'"

In Muslim's version there is the addition:

"(Now) I have come to be the seal of the Prophets."

And on the authority of Abu Hurayrah:

"The people would go around it and say, 'May the brick be put?' I am the brick and I am the seal of the Prophets."(1)

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (pbuh) said,

"There is no Prophet but was given proofs with the like of which people would believe, but what I have been given is a revelation from Allah, Glorified and Exalted be He, and I hope that I will be one of most followers among them on the Day of Resurrection."(2)

It means that the miracles of the previous Prophets were material ones that perished when they died and became no longer known except when someone who witnessed them told about them. However, the Prophet's miracle is the Ever-honorable Qur'an, which is eternal and which all people (can ever) hear; that is why the Prophet (pbuh) hoped that he would have the most followers among the Prophets.

Al-`Irbad ibn Sariyah (may Allah be pleased with him) reported, "I heard the Messenger of Allah (pbuh) saying,

1. Reported by Al-Bukhari, Muslim, Ahmad, and At-Tirmidhi (Ibn Rajab, *Lata'if al-Ma`arif*, verified by Muhammad Bayyumi, p. 118).
2. Al-Bukhari, Muslim, Ahmad, An-Nasa'i, and others (*Al-Fath ar-Rabbani*, vol. 18, p. 4).

'Verily I am the seal of the Prophets before Allah in the Mother of the Book, and Adam is put down on the ground in his clay (before the soul had been breathed into him). I will tell you the interpretation of this: the call of my father (Prophet) Ibrahim, the glad tidings of (Prophet) `Isa to his people, and the vision that my mother saw that a light went out of her with which the palaces of Syria were lightened; such visions were (also) seen by the mothers of the Prophets, may Allah's blessings be upon them.'"[1]

Anas (may Allah be pleased with him) reported that in the night when the Messenger of Allah (pbuh) was taken for a journey by night the Buraq (a mount) was brought to him saddled and bridled. The Buraq found difficulty in that (saddling and bridling), so Jibril said to him, "Why should you find it (difficult like) this? By Allah, no creature has ever mounted you who was more honorable than him in the sight of Allah". He said, "So he (the Buraq) sweated."[2]

What Scholars Deduce from This

Judge `Iyad (may Allah have mercy on him) collected a great deal of what may be deduced from the Qur'an and the *Sunnah* concerning the Prophet's superiority. He said,

"What do you think of a man who has all these qualities that cannot be counted or expressed perfectly except by the Most High? He (the Prophet) has the virtue of being Allah's Prophet, Messenger, friend, and beloved; and such miracles and special

1. Reported by Ahmad, At-Tabarani, Al-Bayhaqi, and Al-Hakim (*Al-Fath ar-Rabanni*, vol. 20, p. 181, and *Lata'f al-Ma`arif*, p. 114).
2. Transmitted by At-Tirmidhi (*Fath al-Bari*, vol. 7, p. 247).

favors as the *isra'*[1], seeing (his Lord), being brought near (to Him), revelation, being given the right of intercession, illustriousness, the high rank, and the merit of being resurrected to the best and the highest place (in Paradise). He (pbuh) was also granted the favors pertaining to the Buraq, ascent to heavens, being sent to all people, leading the Prophets in prayer, being a witness among the Prophets and the nations, being the master of the sons of Adam, having the standard of praise (in his hand), giving glad tidings (to his *Ummah*), warning (them), and the special position with the Lord of the Throne. Moreover, the Prophet (pbuh) was given the right of obedience, the quality of trustworthiness, guidance, being a mercy for all creatures, being given until being satisfied, and responding to his requests. He was, furthermore, conferred Al-Kawthar[2], listening to his words, perfection of favor, forgiveness for all his past and future sins, expansion of his breast, removal of his burden, and raising high his esteem. He was as well distinguished by the glory of victory, sending down tranquility, being aided by angels, being given the Book, wisdom, the seven repeatedly recited verses (i.e. *Surat* al-Fatihah), and the Grand Qur'an, the purification of his *Ummah*, invocation to Allah, Allah's and the angels' sending blessings on him, judging between people according to Allah's guidance, releasing (the People of the Book) from their heavy burdens and from the yokes that are upon them, (Allah's) swearing by his life, responding to his invocations, speaking to the inanimate beings and animals, bringing the dead to life again, making the deaf to hear, springing of water from between his fingers, increasing what is little or few, cleaving the moon

1. Taking him for a journey by night from the Sacred Mosque (in Makkah) to the Aqsa Mosque (in Jerusalem). (Translator)
2. A river in Paradise. (Translator)

asunder, changing the nature of objects, victory through terror, being shown unseen matters and things, the shade of the clouds, the *tasbih*[1] of the pebbles, curing causes of pain, protection from people, and many other qualities, merits, and specialties that none can count except the One Who bestowed them on him. This is in addition to things that Allah has prepared for him in the Hereafter of the degrees of honor, ranks of glory, positions of pleasure and happiness, and the best reward (i.e. Paradise), and even more (i.e. having the honor of glancing at the Countenance of Allah), which no mind can actually comprehend even with wild imagination."[2]

Sheikh Muhammad al-Ghazali (may Allah have mercy on him) said,

"Much can be said about the grandness of this personality that shouldered the responsibility of the Message, but it is sufficient for us that Allah (Glorified and Exalted be He) gathered in Prophet Muhammad (pbuh) of the signs of mastery and nobility those which were shared by the Prophets before him. In the Qur'an, Allah, the Most High, mentioned eighteen Prophets including ones of strong will (*Ulu-l-`Azm*) and those of the early Messages, then He said,

> ﴿*Those were the (prophets) who received Allah's guidance: copy the guidance they received...*﴾
>
> (Al-An`am: 90)

This command of "copying the guidance they received" was inculcated in the mind of the Prophet (pbuh) when he was

1. Tasbih is to glorify Allah usually by saying "*Subhan-Allah*" (Glory be to Allah). (Translator)
2. `Iyad, Op. Cit, vol. 1, p. 37.

delivering the Message of Islam. That is why when commenting on this verse, interpreters said that it denotes the superiority of Prophet Muhammad (pbuh) over those who preceded him. This is because the qualities of perfection that were distributed among them were gathered in his honorable character: Nuh was forbearing, steadfast, and patient in calling for Allah; Ibrahim was hospitable and generous, and used to strive sincerely in the cause of Allah; Dawud used to show gratitude to Allah for His favors and really appreciated those favors; Zakariyya, Yahya, and `Isa used to renounce worldly pleasures and desires; Yunus used to invoke Allah humbly and implore Him earnestly; Musa was courageous, mighty, and firm; and Harun was gentle and kind. Bearing all this in mind, one finds that the Prophet's biography, compared to the biographies of the other Prophets, is like an ocean into which rivers are pouring out..."[1]

Excessiveness Is Condemned

Prophet Muhammad (pbuh) came to elevate the standard of monotheism, protect it from every stain of polytheism that enrages Allah and nullifies the Muslim's good deeds, and to block any means that may ruin his belief. Among these destructive means are excessiveness as regards one's love for the Prophets and the righteous people to the extent of being obsessed by their love, and equaling the Creator, Glorified and Exalted be He, with His creatures.

The first worshiper of Allah and the first to declare His Oneness, Muhammad (pbuh), rejected excessiveness firmly and cut off its indications when he said,

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1. *`Aqidat al-Muslim*, p. 222, with a little briefing.

"Do not be excessive in praising me as Christians were with `Isa the son of Maryam, peace be upon him; for I am only a servant of Allah and His Messenger."[1]

Anas reported that a man said to the Prophet (pbuh), "O our master and son of our master! O you the best of us and son of the best of us!" so the Prophet (pbuh) said,

"O people! Say what you know (like what you say in Tashahhud[2]*) but do not let Satan seduce (and deceive) you. I am Muhammad ibn `Abdullah, and the Messenger of Allah, and by Allah, I do not like that you should raise me to (a position) higher than that which Allah, Glorified and Exalted be He, has raised me."*[3]

Moreover, the Prophet (pbuh) always refused that his Companions should stand up for him as the non-Muslims used to do with one another. Anas (may Allah be pleased with him) said, "Nothing was dearer to them (the Companions) than seeing the Prophet (pbuh), but whenever they saw him they would not stand up for him, since they knew he disliked it."[4]

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1. Reported by Muslim and others (*Al-Fath ar-Rabbani wa Bulugh al-Amani*, vol. 22, p. 21).
2. A pillar in Prayer in which the worshiper sits to say certain words of invocation. (See *Sahih al-Bukhari*, vol. 1, *Hadith* No. 794, and also see the footnote of Page No. 56, vol. 5 of *Sahih al-Bukhari*). (Translator)
3. Reported by Ahmad and An-Nasa'i (*Al-Fath ar-Rabbani wa Bulugh al-Amani*, vol. 22, p. 21)
4. Reported by Al-Bukhari and others (*Hayat as-Sahabah*, vol. 2, p. 487).

   Here I would like to pay attention to the fact that standing up to receive someone is a matter about which scholars have different opinions, and each has his own proof. Ibn Taymiyah viewed that if it is customary that the people of a certain town stand up when receiving one another and if leaving this standing up leads to disaffection and cutting off relations, the Muslim must act upon this custom.

Once the Prophet (pbuh) was at a wedding party when he was praised so much that it went beyond the Islamic limits regarding praise. The Prophet (pbuh) admonished his Companions, drawing their attention to the fact that Divine specialties must not be shared even by an angel or a Prophet, no matter how close to Allah he is.

Al-Bukhari reported on the authority of Ar-Rubayyi` the daughter of Mu`awwidh who said, "On the day of my wedding, the Prophet (pbuh) came and sat on my mattress. Then, some young women from our neighbors started to beat tambourines and lament the killing of my fathers on the Day of Badr. During this one of them said, 'And there is a Prophet among us who knows what is in the future'. Thereupon the Prophet (pbuh) said, *'Do not say this, but (you can) say what you were (just) saying'."* In the version of Hammad there is the addition, *"No one knows what is in the future except Allah".*[1]

The existence of righteous people stands as a hindrance before affliction and excessiveness, but when they pass away devils start to deceive people, using means that mostly revolve around those righteous people's graves. The Prophet (pbuh) warned against this when he said in his last illness,

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= Ibn Rushd stated that (this kind of) standing up is classified into four categories: first, forbidden, and it is that the person for whom people stand up may become proud and arrogant; second, detestable, and it is that the person for whom people stand up is not proud or arrogant but he may be seduced by their standing and start to act like the arrogant; third, permissible, and it is that people stand for someone out of honoring and acting benevolently with him; and fourth, recommendable, and it is that people stand for someone coming back from a travel out of joy and happiness for his return, or for someone who has experienced some recent blessing or calamity, to congratulate or console him. (See *Fath al-Bari*, vol. 11, pp. 109-110).

1. *Fath al-Bari*, Section on "Marriage," vol. 11, p. 109.

"Allah cursed the Jews and Christians (because) they took the graves of their Prophets as mosques!"

`A'ishah (may Allah be pleased with her) commented, "(By this) he wanted to warn them against acting like them." In another version she said, "He (meant to) forbid his *Ummah* from this."[1]

May Allah be pleased with all the members of the Prophet's family! They always followed these clear instructions. It was reported that Zayn al-`Abidin `Ali ibn al-Husayn observed that a man used to enter an opening beside the Prophet's grave and invoke Allah therein, so he forbade him to do so and said, "May I tell you a *hadith* that I heard from my father who reported it from my grandfather who said that Allah's Messenger (pbuh) said,

'Do not take my grave as a shrine nor your houses as graves, and send blessings on me, for your sending blessings on me reaches me wherever you are.'"

This *hadith* was reported by Ad-Diya' al-Maqdisi and Abu Ya`la; and a version like it was reported on the authority of Al-Hasan ibn Al-Hasan (may Allah be pleased with all of them) and that he said to the one whom he saw (doing that), "You and those who are in Al-Andalus (now Spain) are the same (with regard to invocation)".[2]

Comparing Between the Prophets

There are texts that confirm that some Prophets have more superiority than other Prophets and that Allah raised them in

1. Reported by Al-Bukhari, Muslim, and others (*Al-Fat-h ar-Rabbani*, vol. 3, pp. 74-75).
2. *Bulugh al-Amani Sharh al-Fath ar-Rabbani*, vol. 12, p. 39.

ranks, some above others. Whereas, there are other texts that forbid making comparisons between them. Scholars have joined between all these texts.[1]

It is worth mentioning here that the Muslim's love for Prophet Muhammad (pbuh) should not lead him to depreciate any of the other Prophets or to forget what they deserve of high respect and esteem. Prophet Muhammad (pbuh) himself is the best model for us in this regard and in all regards, as he is the best example of humility, justice, and good morality.

1. For more details, see, for example, *Ash-Shifa'* by Judge `Iyad, vol. 1, p. 142.

2. The Essence and Reality of Love

It is quite difficult to define love, to the extent that some scholars said its reality can only be realized by giving examples. Some others said its reality cannot be perceived except through suffering, that is, only those who fall in love and taste its suffering can know what it really is.

Further, there are different conceptions concerning the reality of love for the Prophet (pbuh). Some opined that it is following in his footsteps, some said it is defending his *Sunnah*, obeying his instructions, and avoiding to go against them, and some viewed that it is to mention him persistently and long for him.(1)

Others view that it is not merely a "natural" love but a love that is based on one's "choosing" to follow the Prophet (pbuh). Some others believe it is rational love, that is, giving preference to what sound minds prefer, even though it contradicts one's desires.(2)

When commenting on the Prophetic *hadith*, *"None of you (truly) believes unless he loves me more than his own self,"* some scholars said the Prophet (pbuh) meant to say: none of you truly loves me unless he gives preference to my pleasure over his desires, even if this should lead to destruction.(3)

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1. `Iyad, *Ash-Shifa'*, vol. 2, p. 23.
2. *Fath al-Bari*, vol. 1, pp. 76-78.
3. Ibid., vol. 11, p. 536.

Actually, most of the above mentioned views are not free from deficiency. Some of them restrict love for the Prophet (pbuh) to the movements of the body, which makes it dry love; some restrict it to abstract emotions of the heart; and most of them do not distinguish between love and its fruits and consequences. This is because adherence, obedience, and other actions are only aspects and fruits of love and emotions of the heart. Imam al-Ghazali (may Allah have mercy on him) said, "How can love be interpreted as meaning obedience while obedience is a consequence and fruit of love? Therefore, love is to take place first and then the one who is loved may be obeyed (as a result of this love)."[1]

As far as the reality of love is concerned, I tend to believe that it is a psychological feeling, an emotion of the heart, a Divine light, and a sentimental emanation, which drives the heart of the one who loves to tend to the one whom he loves and motivates him to comply with him, yearn for him, and sacrifice for him without hesitation, etc.

Shaykh Muhammad al-Ghazali (may Allah have mercy on him) said noteworthy words in this respect, when clarifying the reality of love and devotedness:

"Prophet Muhammad (pbuh) is not a story to be told on his birthday, as the people do now, nor is making people know about him involved in the fabricated words that some people add to the *adhan*, nor does showing love for him lie in composing praise-poems for him or giving him strange names and qualities. The tie that binds the Muslim with the honorable Messenger of Allah (pbuh) is much stronger and deeper than such fabricated,

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1. *Ihya' `Ulum ad-Din*, vol. 4, p. 286.

false ties that have no origin in the religion. The Muslims, by referring to such things to express their feelings of love towards their Prophet, are in fact adhering to mere manifestations and "forms" because they have become unable to comply with the "essence" of the religion. Moreover, as such forms are limited in Islam, they have created other forms, and this is a very easy task if compared to the strenuous task of sticking to the forsaken essence of the religion. Instead of merely listening to the stories told on the Prophet's birthday, the Muslim should do his best to rectify himself and his affairs so that he may draw close to the *Sunnah* of the Prophet (pbuh) in all his affairs; in living, peace, war, knowledge, deeds, habits, and worship.

The Muslim, who does not translate his love for the Prophet (pbuh) into a living conscience and insight-based actions, cannot benefit from any prayers that he may offer in his days and nights, no matter how many they are."[1]

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1. *Fiqh as-Sirah*, p. 5.

3. The Motives and Requirements of Loving the Prophet (pbuh)

Love has many motives that motivate the one who loves to be attached to the one he loves and to always think of and yearn for him. They make him pleased just by hearing his name or knowing something about him, and make him often keen on meeting him. Moreover, once these motives are inculcated in the heart, they produce such energies of giving and sacrifice that no other motives can produce. The motives of love are mostly restricted to the following three: beauty, perfection, and benevolence.

These three motives were represented by the Prophet (pbuh) in the best way. "So true love pushed towards him as water pushes towards cliffs, and people's hearts were attracted to him as iron is drawn to a magnet, as if their hearts and souls were naturally and automatically devoted to him. His people loved him in such a great and glorious way that had never been heard of before in the history of love. They obeyed him and gave him preference over their own selves, families, and wealth, to such an extent that no one had ever experienced before him and that no one will ever enjoy after him."[1]

I will deal with these three motives relatively in detail, adding to them two relevant motives:

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1. Hasan an-Nadawi, *Madha Khasir al-`Alam b-Inhitat al-Muslimin*, p. 112.

a. Beauty

Our love for the Prophet (pbuh) is a love of beauty and glory. Allah, the Almighty, granted him special moderateness, beauty, and brightness that are apt to attract people's hearts to him. This was clearly recognized by whoever saw him even from among the non-believers. There are many reports that affirm this fact.

Ad-Darimi and Al-Bayhaqi reported on the authority of Jabir ibn Samurah who said, "I saw the Prophet (pbuh) during a moonlit night. I looked at him and at the moon but he was more beautiful than the moon in my eyes."(1)

Abu Hurayrah reported, "I have never seen something more beautiful than the Messenger of Allah (pbuh) ; it is as if the sun ran on his forehead. And, I have never seen anyone who walked more quickly than him, as if the earth was rolled up for him; we would get tired (trying) to catch up with him while he simply kept on his way."(2)

Anas reported, "I have never touched (a piece of) silk or (a piece of) brocade more lenient and smoother than the palm of the Messenger of Allah (pbuh), nor have I ever smelt a fragrance or aroma sweeter than his fragrance or aroma."(3)

Furthermore, Umm Ma`bid described the Prophet (pbuh) as "the most beautiful of people whether you see him from far or from close by". And, in the version reported by Abu Halah we read, "His face brightens like a full moon." Also, `Ali ibn Abi Talib (may Allah be pleased with him) described him saying,

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1. Sa`id Hawwa, *Ar-Rasul*, p. 13.
2. Reported by Ahmad and At-Tirmidhi (*Bulugh al-Amani*, p. 17 and p. 22).
3. Reported by Al-Bukhari (See *Fath al-Bari*, vol. 6, pp. 666-667)

"Whoever sees him venerates him spontaneously and whoever mingles with him loves him: I have never seen anyone like him, before or after him, may Allah's blessings and peace be upon him!"(1)

Some may think that such feelings of love are only testified by believers, yet, as we said earlier, they are confirmed by non-believers as well. `Abdullah ibn Salam reported, "When the Messenger of Allah (pbuh) arrived at Madinah, the people hastened to (see) him, including myself. When I saw his face I said, 'This face is not that of a liar,' and the first words I heard from him were, 'Spread peace among yourselves...'"(2)

Commenting on this version, Shaykh al-Ghazali (may Allah have mercy on him) said, "The light of his essence was reflected on his face so purity could obviously be recognized on his features... A person's mental and ethical features cannot be recognized merely with a hasty look but material marks often reflect the true essence of one's pure soul."(3)

Jami` ibn Shaddad said, "A man of our own called Tariq said that he saw the Prophet (pbuh) in Madinah and added, 'He (the Prophet) asked, *'Do you have anything for sale?'* and we replied, 'This camel'. *'How much will you take (for it)?'* asked the Prophet (pbuh). 'Such and such quantity of dates,' we said, then he took hold of the bridle of the camel and headed for Madinah. We commented, 'We have sold it to a man whom we do not know.' However, a woman who was travelling with us said, 'I am sure

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1. *Ash-Shifa'*, vol. 1, p. 39.
2. Ibn Kathir, *Al-Bidayah wa an-Nihayah*, vol. 6, p. 180.
N.B.: This had taken place before `Abdullah ibn Salam converted to Islam. (Translator)
3. *Fiqh as-Sirah*, p. 210.

you will get the price of the camel. I have just seen the face of a man that is like a full moon (meaning the Prophet), and such a man will not withhold your due'. Then, next morning, a man brought a (great) quantity of dates and said, 'I am the messenger of the Messenger of Allah (pbuh) to you, and he asks you to eat from these dates and to take your due from it,' and we did so.'"[1]

Abu Rafi` reported, "Once Quraysh sent me to the Prophet (pbuh) and when I went to him I felt willing to convert to Islam. I said to him, 'O Messenger of Allah! I do not want to return to them,' but the Prophet (pbuh) said, *'I do not transgress covenants nor keep messengers (who are sent to me). Go back to them, and if you keep that which is in your heart now (i.e. his will to embrace Islam), then come back (to us later)'.*"[2]

Relating his conversion to Islam, At-Tufayl ibn `Amr said the Quraysh filled him with fear of the Prophet (pbuh). He said, "However, when I entered the mosque I found him offering prayer beside the Ka`bah. His prayer was different from ours and so was his worship. I was taken by his appearance and trembled on seeing him worshiping Allah. Then, I found myself approaching him step by step, unwillingly, until I was near to him."[3]

b. Perfection

"Those who mingled with the Prophet (pbuh) loved him so much that none of them would care if his neck should be crashed and the Prophet would not be hurt in the least. They loved him

1. *Ash-Shifa'*, vol. 1, p. 159.
2. Reported by Ahmad (See *Zad al-Ma`ad*, vol. 2. p. 84.
3. *Suwar min Hayat as-Sahabah*, vol. 1, p. 26.

to such an extent because he had such merits of perfection that no human being had ever had."[1]

The Prophet (pbuh) enjoyed such qualities of perfection that no human being has ever enjoyed, such as brightness of the soul, good mentality, power of senses, eloquence, deep insight, restraining of one's desires, acquisition of good morals, and avoidance of bad ones.

As for the perfection of his morals, it is an unapproachable area. It is sufficient for us that Allah, the Most High, says about him,

"And thou (standest) on an exalted standard of character."

(Al-Qalam: 4)

Also, we may recall the words of our Mother `A'ishah (may Allah be pleased her: "His standard of character was (according to) the Qur'an." And, in another version we read the addition: "And the Qur'an contains the best standard of character".[2]

Judge `Iyad remarked, "A king may be loved because of his good reputation, a ruler may be loved for his upright ruling, and people may love someone who lives at a far distance because of what they hear about his profound knowledge or generosity. This is because whoever has such qualities of perfection is worthy of people's love and affection."[3]

c. Benevolence

Man's soul is naturally attached to whoever does good to him. Allah (Glory be to Him) enabled Prophet Muhammad

1. Al-Ghazali, *Fiqh as-Sirah*, p. 210.
2. Reported by Muslim and others (*Mughni al-Asfar*, vol. 2, p. 352).
3. *Ash-Shifa'*, vol. 2, pp. 24-25.

(pbuh) to do so much good to the Muslim *Ummah* that cannot be compared to any form of benevolence. Through him we knew our Lord and what He likes and dislikes, and knew our beginning and our abode, good and evil, truth and falsehood; and with him Allah took us out of the darkness of disbelief to the light of belief, out of error to guidance, and out of dependence on others to dependence on Him alone. How truthful are the words of Allah:

> ﴿*Allah did confer a great favour on the Believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.*﴾
>
> (Al `Imran: 164)

And, how truthful are the words of the Prophet (pbuh) when he said to the *Ansar* - and to us after them:

> *"Did I not come to you when you were in error and then Allah guided you (to the truth), dependent then Allah made you independent, and enemies then Allah joined your hearts in love?"*[1]

He also said,

> *"I have never left anything that Allah commanded you (to do) without commanding you (to do it), and I have never left anything that He forbade you (to do) without forbidding you (to do it)."*[2]

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1. Ibn Hisham, *Sirah*, vol. 4, pp 72-73.
2. Reported by Ash-Shafi`i in *Ar-Risalah*, p. 51.

Judge `Iyad said, "Is there any greater benevolence than doing good to all believers? And, is there any virtue that is more useful and beneficial than the Prophet's favor on all Muslims? He is the means of guidance that rid them of error and led them to the path of success and honor. He is their means to their Lord, their intercessor before Him, the speaker on their behalf, the witness for them, and the one who confirmed for them permanent pleasure and happiness.

Therefore, if man naturally loves whoever does good to him once or twice or whoever rescues him from some light, temporary danger in his lifetime, it is more adequate that he loves the person who gives him permanent bliss and rescues him from the torment of Hell."[1]

d. Loving the Prophet (pbuh) is obligatory

Though love has natural motives which are available in the best form in the Prophet (pbuh), Allah, the Almighty, wanted to increase and confirm this love by making it a *shar`i* obligation, so that this right may not be negatively affected by difference of temperaments, assessments, determinations, and desires.

There are many bodies of evidence that obligate love for the Prophet (pbuh):

Allah, the Most High, states:

> ﴾*Say: if it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight-are dearer to you than Allah,*

1. *Ash-Shifa'*, p. 24.

or His Messenger, or the striving in His cause;-then wait until Allah brings about His Decision: and Allah guides not the rebellious.﴾

(At-Tawbah: 24)

Commenting on this verse, Judge `Iyad said, "This verse contains enough encouragement, motivation, and proof that loving the Prophet (pbuh) is obligatory and that he deserves to be loved. Allah, the Almighty, blames whoever's wealth, family, and sons are dearer to himself than Allah and His Messenger and warns him saying, *"... then wait until Allah brings about His Decision...,"* then He declares in the end of the verse that he is one of the rebellious: *"... and Allah guides not the rebellious."*[1]

Al-Qurtubi also commented on the same verse, saying, "The verse contains a proof that loving Allah and His Messenger is obligatory - and this is a fact that is unanimously agreed upon - and that they must be dearer to the Muslim than anyone else."[2]

The Prophet (pbuh) made loving him a proof of belief and one of its required conditions. It was reported that Abu Ruzayn al-`Uqayli asked the Prophet (pbuh) about faith (iman) and he said,

> *"(It is) that Allah and His Messenger are dearer to you than anyone (and anything) other than them."*[3]

In a version reported on the authority of Anas, the Prophet (pbuh) said,

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1. *Ash-Shifa'*, vol. 2, pp. 14-15.
2. Al-Qurtubi, *Tafsir*, vol. 8, p. 95.
3. Reported by Ahmad (*Mughni al-Asfar*, vol. 4, p. 287).

"Whoever has three (things) finds (or tastes) the sweetness of faith (iman): that Allah and His Messenger are dearer to him than anyone (and anything) other than them; that he loves a person only for the sake of Allah; and that he hates to return to disbelief as he hates to be thrown into the fire."[1]

And in a version reported by Ahmad, we read,

"None of you (truly) believes unless Allah and His Messenger are dearer to him than anyone (and anything) other than them..."[2]

Also, the Prophet (pbuh) said,

"None of you (truly) believes unless I am dearer to him than his son(s) and parent(s) and all people."[3]

`Abdullah ibn Hisham said, "We were with the Prophet (pbuh) when he was holding the hand of `Umar ibn al-Khattab who said to him, 'O Messenger of Allah! Surely, you are dearer to me than everything except my soul'. The Prophet (pbuh) said, *'No. By Him in Whose hand my soul is, (you will not truly believe) unless I am dearer to you than your soul.'* `Umar said, 'So, now, by Allah, you are dearer to me than my own soul.' Thereupon the Prophet (pbuh) said, *'Now, `Umar.'*"[4]

Commenting on this *hadith*, the author of *Fath al-Bari* said that man's love for himself is natural and his love for others is optional. The Prophet (pbuh) wanted a kind of love that is classified as "optional love," so `Umar answered him first

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1. Reported by Al-Bukhari and Muslim.
2. *Al-Fath ar-Rabbani*, vol. 19, p. 148.
3. Reported by Al-Bukhari and Muslim.
4. Reported by Al-Bukhari.

according to the requirements of "natural love". Then, by way of deduction, he realized that the Prophet (pbuh) was dearer to himself than his own soul because he was the reason by which his soul would be saved from destruction both in worldly life and in the Hereafter. The Prophet's words "Now, `Umar" means: "Now you realize it, so you have said what should have been said." It was also said it means, "Now you have perfect faith."[1]

The following words of Shaykh Muhammad al-Ghazali (may Allah have mercy on him) clarify the meaning of the previous *hadith* as well as other *hadith*s:

"Prophet Muhammad (pbuh) did not ask people to glorify him by sanctifying his physical entity of flesh and blood, nor to offer their lives in sacrifice to save his life, nor to humiliate themselves so that he would be exalted, nor to ransom his private glories with their souls and property, nor to make him a god over them as Pharaoh and his likes did. Nay! The Messenger (pbuh) wanted the believers to love in him the meaning of the Message, to sacrifice (every dear thing) for its high ideals, and to protect through his personality the features of the revealed Truth and the noble effects of common mercy. The Prophet (pbuh) did not live for himself, but for the whole world. So, it is no wonder that offering one's soul for him is a principle of faith and an essential requirement of perfection. Muhammad (pbuh) has always been worthy of people's love, to the greatest extent of passion."[2]

Another proof that loving the Prophet (pbuh) is a religious ordinance is his saying,

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1. See *Fath al-Bari*, vol. 11, p. 536.
2. *Fiqh as-Sirah*, p. 212.

"Love Allah for the blessings that He bestows on you (in abundance), and love me for Allah's love for me."

And in another version:

"And love me for (the sake of) Allah, the Almighty."[1]

Abu Hamid al-Ghazali said, "You should know that the Muslim *Ummah* unanimously agrees that loving Allah, the Most High, and His Messenger (pbuh) is an obligation."[2]

e. The virtue of loving the Prophet (pbuh) and its fruits in this life and the Hereafter

We love the Prophet (pbuh) because his love provides us with much happiness and dignity in this life and the Hereafter. This is because true love for him is a means to accompanying him in Paradise.

At-Tabarani, Ibn Maradawayh, and Abu Na`im in Al-Hilyah and Ad-Diya' al-Maqdisi in *Sifat al-Jannah* reported that `A'ishah (may Allah be pleased with her) said, "A man came to the Prophet (pbuh) and said, 'O Messenger of Allah, surely you are dearer to me than my own soul and surely you are dearer to me than my own son; and when I remember you at home I cannot wait until I come and look at you [in another version: 'and had it not been that I came and looked at you, I would think my soul was leaving me'.] And, when I remember that you and I will die, I realize that when you enter Paradise you will be raised (to the highest ranks) with the Prophets, but if I enter Paradise I am afraid I would not see you.' The Prophet (pbuh) did not reply until Jibril came down with this verse:

1. Reported by At-Tirmidhi on the authority of Ibn `Abbas (*Mughni al-Asfar*, vol. 4, p. 287 & p. 323.
2. *Ihya'*, vol. 4, p. 286.

﴾*All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah...*﴿

(An-Nisa': 69)."[1]

Anas (may Allah be pleased with him) reported that a man came to the Prophet (pbuh) and said, "O Messenger of Allah, when will the Hour be?" The Prophet said, *"What have you prepared for it?"* The man replied, "I have not prepared for it numerous good deeds of offering prayers and observing fasting, except that I love Allah and His Messenger." The Messenger of Allah (pbuh) said, *"(Every) person will be with whomever he loves."* [And in another version: *"So you will be with those you love."*] Anas said, "We had never been happier (with something) after Islam than with the Prophet's saying, *"So you will be with those you love"*. He also said, "I love the Messenger of Allah (pbuh), Abu Bakr, and `Umar, and wish I will be with them because of my love for them, even though I do not do (as many good deeds) as they do." [And in another version: "It will be sufficient for us if we will be with him."][2]

Commenting on this *hadith*, Al-`Ajluni said, "This *hadith*, as some scholars say, includes the condition that the Muslim should do like those whom he loves if he really loves them. That is why Al-Hasan al-Basri, as narrated by Al-`Askari, said, 'No one should misunderstand the Prophet's saying, *"You will be with those you love,"* because whoever loves someone should follow in his footsteps. Therefore, if you want to be in the company of the Elect, you should follow in their footsteps and adhere to their guidance and method, so that you may become one of them."[3]

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1. *Fath al-Qadir*, vol. 1, p. 285.
2. Reported by Al-Bukhari, Muslim, and others. (*Kashf al-Khafa'*, vol. 2, p. 283)
3. *Kashf al-Khafa'*, vol. 2, p. 283.

`Ali (may Allah be pleased with him) reported that the Messenger of Allah (pbuh) took the hands of Al-Hasan and Al-Husayn (may Allah be pleased with both of them) and said,

> *"Whoever loves me and loves these two and their father [and in another version: "and their mother"], will be with me in (the same) degree of mine in Paradise."*[1]

Not only truthful love for the Prophet (pbuh) qualifies the Muslim to be with him in Paradise - and how great this virtue is! - but it also makes him taste the sweetness of faith. We have already mentioned the Prophet's saying,

> *"Whoever has three (things) finds (or tastes) the sweetness of faith (iman): that Allah and His Messenger are dearer to him than anyone (and anything) other than them; that he loves a person only for the sake of Allah; and that he hates to return to disbelief as he hates to be thrown into the fire."*[2]

When the Muslim tastes the sweetness of faith and when love for Allah and His Messenger is inculcated in his heart, he becomes wondrously obedient to Allah, satisfied with His judgments, ready to sacrifice every dear thing to him in His cause, and keen to do as many good deeds as he can and avoid all aspects of wrong and disobedience. With this love-and-faith-based way, both the life of the individual and that of the community become straight and upright. These are only some blessings and fruits of love in this life before the Hereafter.

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1. Reported by At-Tirmidhi. (*Al-Fath ar-Rabbani*, vol. 22. p. 104)
2. Reported by Al-Bukhari and Muslim.

4. Only the Prophet (pbuh) Receives Such Love

The Prophet (pbuh) was loved to such an extent by his Companions (may Allah be pleased with them) that they were all ready to sacrifice every dear thing for him. However, the Prophet (pbuh) was neither a king nor one of those who sought mastership and glory; he was the farthest of people from pride and haughtiness.

It is an aspect of the greatness of the Prophet (pbuh) that he is the only one who is worthy of this special love, with which he did not seek for himself any worldly pleasure or vanity. Rather, he wanted this love to be a sign of the perfection of the Muslim's faith, a means of correcting Muslims' souls and communities, and an energetic incentive that motivates them to work for the religion of Allah.

That is why the Prophet (pbuh) insisted to pay the price of the mount that Abu Bakr (may Allah be pleased with him) had prepared for his emigration (from Makkah to Madinah), so that the costs of his emigration would be from his own property.[1] Abu Bakr had spent from his property before that, but that was for the sake of the religion and not for the Prophet (pbuh) himself. The Prophet (pbuh) also persisted in paying the price of the place where his mosque was built to its orphan owners.

1. *Fath al-Bari*, vol. 7, p. 277.

Moreover, the Prophet (pbuh) used to reject that the Companions should stand up on his coming - as mentioned before - like non-Muslims do, or that any of them should walk while he was mounting, fix his shoes, or carry his staff.[1]

In times of war and adversity, the Companions would like to protect the Prophet (pbuh) form dangers with their souls and families, but he would not agree on that. Rather, he was always the best example for them in all situations. Anas reported, "The Messenger of Allah (pbuh) was the best of people, the most generous of them, and the most courageous among them. One night, the residents of Madinah were frightened (on hearing a sound). Some people rushed towards the direction of the sound when the Messenger of Allah met them as he was coming back, for he had proceeded them towards the direction of that sound. He was riding an unsaddled horse of Abu Talhah and a sword was round his neck. He said to them, *'Do not be afraid! Do not be afraid!'*" He (the narrator) said, "We found it (the horse) as (swift as) (running) water." He also said, "(Before that) the horse had been slow."[2]

`Ali (may Allah be pleased with him) said, "At the heat of battle on the Day of Badr, we sought protection with the Messenger of Allah (pbuh) who was from among the strongest of people. No one was nearer to the polytheists than he was." It was also reported that `Ali said, "On the Day of Badr, we were seeking shelter with the Messenger of Allah (pbuh) who was the nearest of us to the enemies. On that day, he was from among the bravest and strongest people."[3]

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1. See Al-Kandahlawi, *Hayat as-Sahabah*, vol. 2, p. 547, 549, 594.
2. Reported by Muslim.
3. Reported by Ahmad and others (*Al-Fath ar-Rabbani*, vol. 21, p. 36).

I would say: this (bravery and strength) is something expected from the Prophet (pbuh) on such a day that witnessed the greater battle of Islam. As for the version speaking about a tent that was installed for the Prophet (pbuh) on the Day of Badr, I have read that some verifiers of the *hadith* chains of transmission say it is of a weak chain of transmission.[1] Besides, the above-mentioned version of `Ali refutes that version. Even if the version speaking about the tent was authentic, I would say - and Allah knows best - that the Prophet (pbuh) would spend some time in that tent to invoke Allah then assume fighting himself some other time.

The Prophet (pbuh) did not distinguish himself with anything over his Companions even in preparing and cooking a sheep. It is enough in this regard that he (pbuh) allowed a simple soldier in his army to retaliate from him when he asked for retaliation after the Prophet (pbuh) had stabbed him lightly in order to put the soldiers' lines in order on the Day of Badr.[2]

Another aspect of the Prophet's perfect standard of character was witnessed during his illness after which he died. Once during this illness, he (pbuh) went out between Al-Fadl ibn `Abbas and `Ali until he sat on the pulpit, then he said,

> *"O people, let him whoever I lashed his back retaliate for himself from my back; let him whoever I insulted in his honor retaliate for himself from my honor; and let him whoever I took his property take (his right) from my property. And let none (of these) fear my enmity, for this is*

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1. See *As-Sirah an-Nabawiyyah* by Ibn Hisham, vol. 2, footnote No. 313, verified by Hammam Sa`d and Muhammad Abu As-Su`aylik.
2. See my book *At-Tazkiyah*, p. 27.

not of my morals. Behold, the dearest to me among you is whoever takes his right from me, if he has any, or disclaims it (willingly), so that I can meet my Lord with a (pure) good soul."[1]

As the Prophet (pbuh) had such a special love of his Companions, they also were especially loved by him. Imam Ahmad reported that once the Ansar went to the Prophet (pbuh) and he welcomed them three times then said to them, *"You will not ask me for anything today without giving it to you, and I will not ask Allah for anything for you without His responding to my request".* They said to one another, "Seize the opportunity and ask for (Allah's) forgiveness." So they said, "O Messenger of Allah, invoke Allah to forgive us," and the Prophet (pbuh) said, *"O Allah, forgive the Ansar, the sons of the Ansar, and the sons of the sons of the Ansar* [and in another version: *"and the wives of the Ansar"*]!".[2]

Another similar situation will be mentioned in the story of Rabi`ah ibn Ka`b.

1. Muhammad Abu Shuhbah, *Al-Hudud fil-Islam*, p. 107.

2. *Hayat as-Sahabah*, vol. 1, p. 392.

5. Where Love Should be Practically Directed

The Prophet (pbuh) was keen on making a Muslim's love for him a driving power that motivates him to do righteous deeds that would be useful for him as well as for the other Muslims.

Here are some good examples that reflect how the Prophet (pbuh) used to direct the Muslims' love for him to the correct way that makes this love of a common benefit:

Rabi`ah ibn Ka`b (may Allah be pleased with him) reported, "I was in the service of the Messenger of Allah (pbuh) along the daytime, and whenever he finished performing the *`Isha'* Prayer, I would sit at the door (of his house), thinking he might need me to do something for him. I would hear him saying, *'Glory be to Allah, Glory be to Allah! Glory and Praise be to Allah,'* until I would get bored (of waiting). I would return, or sleep would overcome me so I would lie (there). One day, observing that I was active in his service, the Prophet (pbuh) said to me, *'O Rabi`ah! Ask me (for something) and I will give (it to) you'."* He (Rabi`ah) said, "I said, 'I will think about it, O Messenger of Allah, and then tell you.'" He (Rabi`ah) said, "I thought (for a while) and realized that worldly life is short-lived and mortal and that I have therein a (specified) provision that would be brought to me." He (Rabi`ah) said, "So, I decided to ask the Messenger of Allah (pbuh) for (something

that would benefit me in) the Hereafter, because he was of such a high position with Allah, Glorified and Exalted be He. Therefore, I came to him and he asked, *'What have you decided, Rabi`ah?'* I said, 'O Messenger of Allah, I ask you to intercede for me with your Lord so that He may acquit me from the Fire [and in another version: I want to accompany you in Paradise].' He (the Prophet) said, *'Who ordered you to (ask for) this), Rabi`ah?'"* He (Rabi`ah said, "I said, 'By Him Who has sent you with the truth, no one ordered me to (ask for) it. But when you said, *'Ask me and I will give you'* and (because) I know you have such a high position with Allah, I thought (for a while) and realized that worldly life is short-lived and mortal and that I have therein a (specified) provision that will be brought to me, so I said to myself, 'I will ask the Messenger of Allah (pbuh) for (something that will benefit me in) the Hereafter'." The Messenger of Allah (pbuh) kept silent for a long time then said to me, *'I will surely do so, so help yourself (in achieving this goal) by offering much prostration.'"*[1]

In this *hadith*, the Prophet (pbuh) directed the Muslims' love for him to be an incentive towards offering much prostration and worship.

In another *hadith* the Prophet (pbuh) directed those who love him to spending their property in the cause of Allah. `A'ishah (may Allah be pleased with her) reported that some of the wives of the Prophet (pbuh) said to him, "Which one of us will die (first) after you?" The Prophet replied, *"The one of the longest hand among you?"* They started to measure the length of their hands with a perch and found that Sawdah had the longest hand

1. *Sifat As-Safwah*, vol. 1, p. 223.

among them. `A'ishah said, "However, we knew later [i.e., after the death of the first wife of the Prophet after him, who was Zaynab, the daughter of Jahsh] that "the length of the hand" was (metaphorically used) for "giving in charity". She (Zaynab) was the first of his wives who died after him and she liked giving in charity."[1]

In a third *hadith*, the Prophet (pbuh) directed Muslims to good morality and good co-existence with people. He said,

> *"Surely, of those among you who are dearest to me and (will be of the) nearest (degree) to me on the Day of Resurrection are those among you who have better morality; and surely of those among you who are most hateful to me (and will be of the) farthest (degree) from me on the Day of Resurrection are those who are talkative, those who mouth speech (to pretend being eloquent), and those who fill their mouths with words (to pretend being eloquent too)."*[2]

In a fourth *hadith*, the Prophet (pbuh) directed Muslims to providing for orphans. He said,

> *"I am and a woman with dark (unadorned) cheeks, who remains steadfast after her husband's death to (provide for) her children, are like these two*[3] *in Paradise."*[4]

1. Reported by Al-Bukhari (*Fath al-Bari*, vol. 3, p. 335).
2. Reported by At-Tirmidhi and others.
3. In the version reported by Abu Dawud, when reaching this part "these two," Yazid ibn Zuray`, one of the narrators, pointed with his middle finger and index finger. (Translator)
4. Reported by Al-Bukhari.

"A woman with dark (unadorned) cheeks" means that she neglects adornment and comfort after her husband's death (to the extent that her cheeks turns dark) and keeps patient without getting married again for the sake of raising her children.

Another authentic *hadith* reads,

> *"I and a supporter of orphans are like these two,"*

and the Prophet pointed with his index finger and middle finger.[1]

Ibn Battal commented, "It is worthy of whoever hears this *hadith* to comply with it so that he may be a companion of the Prophet (pbuh) in Paradise - a position that is not excelled by any other position in the Hereafter."[2]

In a fifth *hadith*, the Prophet (pbuh) directed Muslims to essential social morals. Al-Bayhaqi reported from Az-Zuhri who said, "A trustworthy Ansari told me that when the Messenger of Allah (pbuh) performed ablution or expectorated, they would rush to his phlegm and rub their faces and skin therewith. The Prophet (pbuh) asked them why they did so and they said they sought blessing with it. Thereupon the Prophet (pbuh) said,

> *"Whoever likes to be loved by Allah and His Messenger should be truthful in what he says, render back his trusts (to those to whom they are due), and not annoy his neighbor."*[3]

The Prophet (pbuh) realized how much Abu Dharr (may Allah be pleased with him) loved him so he directed this love to a great number of good qualities. Abu Dharr reported, "My

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1. Reported by Al-Bukhari and Muslim.
2. *Fath al-Bari*, vol. 10, p. 451.
3. *Hayat as-Sahabah*, vol. 2, p. 305.

beloved one (i.e., the Prophet(pbuh)) enjoined me to (do) five things: to have mercy on and sit with indigents; to look at those who are below me and not to look at those who are above me; to keep (good) relations with my relatives even though they should cut relations with me; to tell the truth even if (telling) it is bitter; and to say, 'No might or strength except with Allah'." [And in another version: "And he commanded me not to ask people for anything, and not to be afraid of the blame of blamers in (the cause of) Allah."][1]

In a seventh *hadith*, the Prophet (pbuh) instructed those who love him and who are keen on accompanying him in Paradise, to beware of the temptation of worldly life and not to indulge in its adornments and vanities. Once Abu Dharr (may Allah be pleased with him) said to his companions, "I will be (of) the nearest (degree) among you to the Messenger of Allah (pbuh) on the Day of Resurrection, for I heard the Messenger of Allah (pbuh) saying,

> *"Surely the nearest among you to me (in degree) on the Day of Resurrection is whoever departs from worldly life as I leave him therein'.*

By Allah, everyone of you is attached to something from it (i.e., worldly life) except myself."[2]

In an eighth instruction, the Prophet (pbuh) drew the attention of Muslims to the fact that adhering to the morals and directions of Islam in financial dealings and trade is a means to accompanying him in Paradise. He said,

1. Reported by Ahmad (*Al-Fath ar-Rabbani*, vol. 19, p. 195, 199).
2. *Sifat as-Safwah*, vol. I, p. 190.

"A truthful, trustworthy trader will be with the Prophets, the Sincere, and martyrs."[1]

In a ninth instruction, the Prophet (pbuh) confirmed the necessity of controlling one's passion and feelings and directing them to the correct way, and that they should be incentives of offering advice and setting justice. Once Zayd ibn Sa`nah came to the Prophet (pbuh) before his conversion to Islam to ask him for paying a debt that he had owed the Prophet (pbuh). Zayd drew the Prophet's garment at the shoulder, held his clothes, talked to him coarsely, and then said, "You, O Sons of `Abd al-Muttalib, (like) procrastination!" `Umar reprimanded him roughly, while the Prophet (pbuh) smiled and said, *"I and he have been in more need of something other than this from you, `Umar: to ask me to be a good judge and him to ask for his right properly".* Then the Prophet (pbuh) said, *"There are still three days before his appointed date (of payment)."* Then he ordered `Umar to pay him his due debt and to add to it twenty measures because he had frightened him. This (Prophetic wisdom and forbearance) was the reason behind Zayd's conversion to Islam.[2]

Here is one more last example - from many other available examples - where the Prophet (pbuh) directed people's love for him to a greater and wider field, that is, striving in the cause of Allah, driving back the attacks launched by His enemies, pursuing the news and plans of these enemies for Muslims to be on their guard. The Prophet (pbuh) said, on the Day of Al-Ahzab (The Confederates).

1. Reported by At-Tirmidhi on the authority of Abu Sa`id (*Kashf al-Khafa'*, vol. 1, p. 349).

2. *Ash-Shifa'*, vol. 1, p. 63.

"Who will go and find out what the enemies do (and plan against us) then come back (and tell us)? I ask Allah that such a man will be a companion of mine in Paradise..."[1]

When the polytheists surrounded the Prophet (pbuh) on the Day of Uhud while he was with seven of the Ansar and a man from the Quraysh, he said, *"Who will drive them back (away) from us and be a companion of mine in Paradise...?"*[2] And, observing that his Companions were keen on seeking blessings with anything belonged to him, the Prophet (pbuh) said on the same Day of Uhud, *"Who will take this sword with its right?"* Abu Dujanah (may Allah be pleased with him) stood up and said, "I take it, O Messenger of Allah, with its right. But what is its right?" He (pbuh) replied, *"Not to kill a Muslim with it nor run away from a disbeliever with it."* Then the Prophet (pbuh) gave him the sword.[3]

1. An authenticated *hadith* mentioned in most of the books dealing with exegesis of the Qur'an and the Prophet's *hadith*s and biography.
2. Reported by Ahmad (*Hayat as-Sahabah*, vol. 1, p. 503).
3. Reported by Al-Hakim (*Hayat as-Sahabah*, vol. 1, p. 542).

Chapter Two

- Foreword

1. Venerating the Prophet (pbuh) During His Life and After His Death
2. Following in the Footsteps of the Prophet (pbuh)
3. Loving the Household and Companions of the Prophet (pbuh) and Everything Belonging to Him
4. Obedience, Compliance, and Instant Response to the Prophet's Orders
5. Exerting Efforts for the Religion and Participating in *Jihad* in the Cause of Allah
6. Defending the Prophet (pbuh) and Preferring Him to One's Life, Property, Family, and Homeland
7. Copying the Prophet's Suit in His Loving, Hating, Taking for Friends, and Taking for Enemies
8. Defending the Prophet (pbuh), the *Shari`ah*, and the *Sunnah*
9. Yearning to See the Prophet (pbuh)
10. Praying to Allah to Send His Peace and Blessings on the Prophet (pbuh)

Foreword:

Love for the Prophet (pbuh) Should Reflect Practical Indications and Features

Allah, the Almighty, says,

﴿*Say: if it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight-are dearer to you than Allah, or His Messenger, or the striving in His cause;-then wait until Allah brings about His Decision: and Allah guides not the rebellious.*﴾

(At-Tawbah: 24)

In this verse, the Qur'an did not say *"are dearer to you than Allah, or His Messenger"* only, for it would make more room for claims. However, it states outright that the strong evidence and the testing of the truth of one's love - practically - is *jihad*, i.e., striving in the cause of Allah.

It was reported that a man said to the Prophet (pbuh), "O Messenger of Allah! I love you," and the Prophet (pbuh) said, *"So prepare yourself for poverty"*. The man further said, "I love Allah," and he (pbuh) said, *"So prepare yourself for tribulation"*.[1]

1. Reported by At-Tirmidhi on the authority of `Abdullah ibn Mughaffal.

i.e., love for Allah and His Prophet (pbuh) is always followed by tribulations and trials that distinguish those who are truthful from those who lie.

Judge `Iyad remarked, "You should know that whoever loves something gives it preference over any other thing, otherwise he would not be truthful in his love. Accordingly, a person who truly loves the Prophet (pbuh) has signs of this love reflected on him..."[1] In addition to this Judge `Iyad and other scholars mentioned certain good things which are regarded as features and indications denoting one's love for the Prophet (pbuh), and which - at the same time - are means that grow and deepen this love. Thus, they are both means and effects or factors and indications.

I have selected some of that which was mentioned by those who dealt with this subject before me - may Allah reward them all - adding to them some indications that were not mentioned before, such as working for the religion and striving in the cause of Allah.

In the following pages, I am going to present some of these features and indications - with no intention of arrangement - but I may remind you that I have mentioned some brief indications and examples when speaking about "Where Love Should be Practically Directed" in the first chapter.

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1. *Ash-Shifa'*, vol. 2, p. 19.

1. Venerating the Prophet (pbuh) During His Life and After His Death

The Muslim *Ummah* is apt to go astray if it does not appreciate Allah's gifts and blessings that He has bestowed on it, and deserves to be dubbed as ignorant if it does not know the value of its symbols and the secrets of its greatness.

Just as we reject excessiveness, we also reject the denial of virtues or the forgetting of them. Our religion commands us to treat people as they deserve and to confess the virtues of those who are virtuous. Therefore, whoever ignores these good morals is in fact going against the good morality of Islam. The Prophet (pbuh) stated,

> *"He does not belong to us whoever does not glorify our old people and have mercy on our young ones and whoever does not confess the right (and value) of our scholars."*

It was also reported on the authority of Anas that he (pbuh) said to him,

> *"O Anas, have mercy on the young and glorify the old and you will be of my companions (in Paradise)."*[1]

If these instructions demand respect and glorification for the virtuous and the knowledgeable, what do you think the respect and glorification that we show towards the Prophet (pbuh) - who

1. Reported by At-Tirmidhi and others (*Kashf al-Khafa'*, vol. 2, p. 243).

is far more virtuous and knowledgeable than anyone else - should be like? That is why our Lord (Glorified and Exalted be He) commands us to glorify, respect, and venerate him (pbuh) in many places in the Glorious Qur'an.

Allah, the Most High, says,

﴿*We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner: in order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour him, and celebrate His praises morning and evening.*﴾

(Al-Fath: 8-9)

Another verse declares,

﴿*... So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him-it is they who will prosper.*﴾

(Al-A`raf: 157)

In another *Surah*, Allah, the Almighty, commands and teaches Muslims, saying,

﴿*O ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things. O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not. Those that lower their voice in the presence of Allah's Messenger-their hearts has Allah tested for piety: for them is Forgiveness and a great Reward. Those who shout out to thee from without the Inner Apartments most of them lack*

understanding. If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful. ﴾

(Al-Hujurat: 1-5)

These five Qur'anic verses teach the Muslim how to be polite with Allah, the Almighty, and His Messenger (pbuh). In some explanations of the command *"Put not yourselves forward before Allah and His Messenger,"* it was said that it means: do not put yourselves before Allah and His Messenger by any word or deed; just follow the commands of Allah and His Messenger in all matters. It was also said it means: do not decide or pass judgement on any matter without referring to Allah and His Messenger.[1]

And, in some commentaries on the Qur'anic words *"... nor speak aloud to him in talk..."* it was said it means: do not call him by name, saying, "O Muhammad!" or "O Ahmad!" but say, "O Prophet of Allah!" and "O Messenger of Allah!" as a way of glorification and honor. It was also said it means: do not raise your voices in his presence. Al-Qurtubi said, "In this verse, Allah commands Muslims to glorify and venerate the Messenger of Allah (pbuh) and to lower their voices in his presence and when addressing him, in such a way that his speech and voice are above theirs so that his superiority and precedence over them are quite apparent..." Al-Qurtubi added, "When we say raising one's voice when speaking to the Prophet (pbuh), it is not meant that one does it in contempt or despise, because in that case it would be an act of disbelief, and these commands are directed to believers. But, what is meant here is a Muslim's raising his voice

1. Ibn Kathir, vol. 4, p. 205.

in a way that is not suitable for addressing people of virtuousness and superiority."[1]

In his *A`lam al-Muwaqqi`in*, Ibn al-Qayyim (may Allah have mercy on him) commented on this with eloquent words, saying, "Allah, the Almighty, made the raising of their voices over the voice of His Messenger whom He had sent to them a cause of rendering their deeds fruitless, so what would be the case with putting their opinions, thoughts, tastes, policies, and knowledge forward before the guidance that the Prophet (pbuh) brought? Is this not more likely to render their deeds fruitless and cause them a manifest loss?"[2]

When this verse *"O ye who believe! Raise not your voices above the voice of the Prophet..."* was revealed, Abu Bakr (may Allah have mercy on him) said, "O Messenger of Allah! By Allah, I will not speak to you except as someone speaks to another secretly"[3]. Also, the Prophet (pbuh) would not hear the voice of `Umar ibn Al-Khattab (may Allah be pleased with him) when speaking to him unless he (pbuh) asked him to raise his voice.[4]

Allah, the Most High, says,

> *"Deem not the summons of the Messenger among yourselves like the summons of one of you to another..."*

It was said it means: do not make his summoning you like the summons of anyone of you to another in deeming it is easy not to answer his summon, or leaving him without permission, or raising the voice. It was also said it means: do not call him by

1. Al-Qurtubi, *Tafsir*, vol. 16, pp. 306-307.
2. Shaykh Makhluf, *Fatawa Shar`iyyah*, vol. I, p. 22.
3. i.e., in the same tone one uses when telling a secret. (Editor)
4. Ibn Kathir, vol. 4, p. 206.

name, but say "O Messenger of Allah!" in a way that reflects respect, honoring, and veneration[1].[2]

The Prophet's Companions (may Allah be pleased with them) abided by this Divine education and set the best examples in glorifying and venerating the Prophet (pbuh). Below are some of these examples:

One time Al-`Abbas ibn `Abd al-Muttalib (may Allah be pleased with him), the Prophet's paternal uncle, was asked, "Which of you preceded the other (meaning in age): you or the Messenger of Allah?" Al-`Abbas replied, "He preceded me (in honor and rank) and I preceded him in age."[3] Out of politeness with the person of the Prophet (pbuh) (even in his absence), he did not say only that he "preceded" the Prophet in age.

Mus`ab ibn `Umar (may Allah be pleased with him) returned to Madinah after one year that he had spent striving in the cause of Allah and calling for His religion. Mus`ab was very dutiful and devoted to his mother but he went to see the Messenger of Allah (pbuh) first. She sent someone for her son and blamed him, saying, "O undutiful son! How can you come to a town I am in without coming to see me first?" Mus`ab said, "I would never go to see anyone before the Messenger of Allah (pbuh)."[4]

Before the Covenant of Al-Hudaybiyah, the Quraysh sent a delegation to negotiate with the Muslims. Among the Quraysh

1. According to this interpretation of the meaning of the verse, the translation of the meaning of the verse would be "Make not the calling of the Messenger (Muhammad) among you as your calling of one another..." (An-Nur: 63), as translated by Dr. Muhammad Taqi-ud-Din al-Hilali & Dr. Muhammad Muhsin Khan in their Interpretation of the Meaning of the Noble Qur'an. (Translator)
2. *Fath al-Qadir*, vol. 4, p. 58.
3. Ibn `Abd Rabbuh, *Al-`Iqd al-Farid*, vol. 2, p. 262.
4. Sayyid Nuh, *Tawjihat Nabawiyyah*, vol. 2, p. 106.

delegation was `Urwah ibn Mas`ud who recorded a scene of the Companions' glorification for the Prophet (pbuh). Al-Bukhari and others reported, "Then `Urwah started to look at the Prophet's Companions (in close examination). He said, 'By Allah, It never happened that the Messenger of Allah (pbuh) expectorated, except that the phlegm fell into the palm of the hand of any of them who would rub his face and skin therewith. Whenever he ordered them (to do anything) they would hasten to fulfill his order; whenever he performed ablution, they would race to get the water with which he had performed ablution; whenever he spoke, they would lower their voices; and they would not look at him directly (in the face) out of veneration for him.' `Urwah returned to his fellows and said, 'What people are these! By Allah, I have visited kings, including Caesar, Chosrau, and Negus, but, by Allah, I have never seen a king glorified by his attendants as Muhammad is glorified by his Companions!'"[1]

During the same negotiations, the Prophet (pbuh) sent `Uthman (may Allah be pleased with him) to the Quraysh. He was dear to them, so they permitted him to circumambulate around the Ka`bah, but he said, "By Allah, I was never to circumambulate (around the Ka`bah) before the Messenger of Allah (pbuh)".[2]

`Amr (may Allah be pleased with him) said, "No one was dearer to me nor more venerable in my eyes than the Messenger of Allah (pbuh), and I would not bear looking at him in full out

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1. Reported by Al-Bukhari.

2. *Hayat as-Sahabah*, vol. 2, p. 350.

of my glorification for him. If I were asked to describe him, I would not be able to, because I never looked at him in full."(1)

Al-Bara' ibn `Azib said, "I would intend to ask the Messenger of Allah (pbuh) about something but I would delay it for years because of his solemnity."(2)

There is also a beautiful expression made by Al-Bara' (may Allah be pleased with him) when he reported that the Messenger of Allah (pbuh) said, *"There should be no sacrifice with four (kinds of) animals..."* then pointed with his own hand and remarked, "And my hand is shorter than the hand of the Messenger of Allah (pbuh)".(3)

When speaking about the days that the Messenger of Allah (pbuh) spent in his house, Abu Ayyub al-Ansari (may Allah be pleased with him said, "When the Messenger of Allah (pbuh) came to (stay in) my house, he (said he) would lodge at the lower part of the house while Umm Ayyub (Abu Ayyub's wife) and I would stay in the upper part. So, I said, 'O Prophet of Allah! I ransom you with my father and mother! I dislike and count it as a greatly impolite act that I should be above you and you be under me, so please move upstairs and we will be downstairs.' He (the Prophet) said, *'O Abu Ayyub, it is better for us and whoever may visit us to be in the lower part of the house.'"* Abu Ayyub said, "So the Messenger of Allah (pbuh) lodged downstairs and we were upstairs. Then, one day a jar containing water broke so Umm Ayyub and I dried the place out with a

1. *Ash-Shifa'*, vol. 2, p. 30.
2. *Hayat as-Sahabah*, vol. 2, p. 305.
3. Hasan al-Banna, *Rasa'il*, p. 326. The *hadith* was reported by Ahmad and others (*Al-Fath ar-Rabbani*, vol. 13, p. 80).

piece of velvet that was our only quilt, lest the water should fall down and annoy the Messenger of Allah (pbuh). Then, I went down to him worried and kept asking him to move upstairs until he accepted..." In another version: "Abu Ayyub did not sleep fearing that dust would fall on him (the Prophet) if he moved and this would annoy him (the Prophet). Afterwards, the next morning, he went to the Prophet (pbuh) and said, "O Messenger of Allah! Neither Umm Ayyub nor I slept last night". *"And what was that for, Abu Ayyub?"* asked the Prophet (pbuh). Abu Ayyub answered, "I remembered that I was on the roof of the house and you were under me and feared that I might move (while sleeping) and dust would disperse down on you and so my movements would annoy you, while I was between you and the Revelation."(1)

Out of the Prophet's humility, he refused that people's reverence for him should turn into fear or dread or that it should be expressed in any of the forms that kings and their likes prefer. It was reported that once when a man entered to the Messenger of Allah (pbuh), he trembled because of the Prophet's solemnity, so the Prophet (pbuh) said to him, *"Take it easy, for I am not a king; I am only a son of a woman from the Quraysh, who used to eat jerked meat".*(2) Moreover, the Messenger of Allah (pbuh) was never seen with his feet spread in front of the people; rather, he used to respect them just as they respected him. When Abu Bakr brought his father, Abu Quhafah, who was a blind old man, on the day of the Conquest of Makkah, the Prophet (pbuh) said to him, *"Why did you not leave the old man in his house and we would*

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1. Al-Buti, *Fiqh as-Sirah*, pp. 142-143.
2. Reported by At-Tabarani and Al-Bayhaqi, *Ash-Shifa'*, vol. 1, p. 77.

go to him?" Abu Bakr said, "It is more entitled that he comes to you."[1] And in another version: "I wanted that Allah may give him a good reward."

Venerating the Prophet (pbuh) after his death

Judge Abu Bakr ibn al-`Arabi said, "The sanctity of the Prophet (pbuh) during his life is the same after his death, and the words reported after his death are as highly sanctified as his words that were heard from him during his life. Accordingly, whenever his words are read out every attendant must not raise his voice or turn away from them, just as he would have to do if he heard them from the Prophet (pbuh) himself. Allah, the Most High, has confirmed the continuation of this sanctity throughout the ages, in His saying,

> ﴿*When the Qur'an is read, listen to it with attention, and hold your peace...*﴾
>
> (Al-A`raf: 204)

The Prophet's words were revealed by Allah so they have to be treated the same as the Qur'an is treated, except for certain things which are clarified in the books dealing with *Fiqh*."[2]

Judge `Iyad said, "You should know that the Prophet's sanctity after his death as well as venerating and glorifying him are as compulsory as they were during his life. This should be considered when mentioning him, saying any of his *hadith*s, hearing his name or his biography, and when dealing with anything pertaining to his family and Companions. Abu Ibrahim at-Tujaybi said, 'It is incumbent on every believer when

1. *Hayat As-Sahabah*, vol. 2, p. 302.
2. Al-Qurtubi, *Tafsir*, vol. 16, p. 307.

mentioning the Prophet (pbuh) or when he is mentioned in his presence, to show reverence and become yielding just as he would do if he was to be in his presence (pbuh).' And, Judge Abu al-Fadl said, 'This is how our righteous predecessors and Imams (may Allah be pleased with them) acted.'"[1]

It was reported on the authority of Ibn Humayd that Abu Ja`far, Commander of the Believers, debated with Imam Malik in the Mosque of the Prophet (pbuh) and raised his voice. So Imam Malik said to him, "O Commander of the Believers, do not raise your voice in this Mosque, because Allah, the Almighty, educated some people saying, *"Raise not your voices above the voice of the Prophet...",* praised others saying, *"Those that lower their voice in the presence of Allah's Messenger...",* and dispraised some others saying, *"Those who shout out to thee from without the Inner Apartments...".* The Prophet's sanctity after his death is the same as it was during his life." On hearing this, Abu Ja`far showed submission. In addition to this Imam Malik (may Allah be pleased with him) used not to mount any beast in Madinah, saying, "I feel shy of Allah that I should tread on a land where the (dead body of the) Messenger of Allah (pbuh) is (buried), with a hoof of a beast."[2] Despite this, he did not prevent others from doing so.

Venerating the Prophet's sanctified *Sunnah*

It is an extension of the Muslims' veneration for the Prophet (pbuh) to venerate his blessed heritage by listening carefully to its words, complying with its instructions, and submitting to its orders. Scholars of *Hadith* (may Allah be pleased with them)

1. *Ash-Shifa'*, vol. 2, p. 32.
2. `Abd al-Halim al-Jindi, *Malik ibn Anas*, pp. 79-80.

used to venerate the Prophet's sanctified *Sunnah* to such a great extent that there are many wondrous anecdotes reported about them in this regard, especially Imam Malik.

It was reported that whenever Imam Malik wanted to say *hadith*s, he used to wash his whole body, apply incense and perfume, wear the best of his clothes, comb his beard, and sit venerably, and a platform, which was not used except when he said *hadith*s, would be set for him. He said, "I like to glorify the *hadith*s of the Messenger of Allah (pbuh)." Imam Malik also disliked saying the Prophet's *hadith*s in streets while he was standing or in a hurry. He said, "I like that the Prophet's *hadith*s should be understood (well)."

Whenever a person raised his voice, Imam Malik would say, "Lower your voice, for Allah, Glorified and Exalted be He, says, *'O ye who believe! Raise not your voices above the voice of the Prophet...'*. Whoever raises his voice when a *hadith* of the Messenger of Allah (pbuh) is being said, is as if he raised his voice above the voice of the Prophet (pbuh)." When the number of the people who attended his sessions increased, someone suggested that he might have someone who would inform the people of what he would say, but he refused, fearing the warning in the previously mentioned verse.

Once a man came to Sa`id ibn al-Musayyab when he was ill and asked him about a *hadith*. Sa`id was lying down so he sat up and then answered the man, who then said to him, "I did not want you to weary yourself". Sa`id said, "I did not like to tell you about a *hadith* of the Messenger of Allah (pbuh) while lying."[1]

1. See *Sifat as-Safwah*, vol. 1, pp. 290-335.

Scholars of *Hadith* venerated it to the extent that they refused to make it a "commodity" to be displayed at the doors of Caliphs, rulers, and the elite, or that it should be an "ornament " which these would use to complete their high standing and prestige. There are many situations that testify to the truth of this veneration. And, let us recall the well known words of Imam Malik and other prominent scholars: "Knowledge is to be gone to".

Ahmad ibn Abi al-Hawari reported, "A man from the sons of Hashim came to hear (*hadith*s) from Ibn al-Mubarak but the latter refused (to let him hear any). So, the man said to his servant, 'Let us go!' However, when he was about to ride (his mount), Ibn al-Mubarak held its stirrup. The man said to Ibn al-Mubarak, 'You refused to let me hear *hadith*s from you and now you are holding the stirrup of my mount: (how is that)?' Ibn al-Mubarak said, 'I wanted to humiliate myself to you instead of humiliating the (Prophet's) *hadith*s before you."(1)

Another form of veneration that should be put in mind when dealing with the *Sunnah* is to beware of telling lies about the Prophet (pbuh) or adding to his sayings. It should also be known here that, just as telling lies about the Prophet (pbuh) is by confirming a saying that he did not say, it can also be by negating a saying that he said.

The Prophet (pbuh) warned Muslims against telling lies about him - no matter what the reason may be - saying,

> *"Let him who tells a lie against me deliberately occupy his seat in the Fire."*(2)

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1. `Ajjaj al-Khatib, *Abu Hurayrah*, p. 81.
2. Reported by Al-Bukhari and Muslim. See *Kashf al-Khafa'*, vol. 2, p. 380.

Likewise, whoever tells a fabricated *hadith* though he knows it is fabricated shares its fabricator in the sin of lying and fabrication. The Prophet (pbuh) declared,

> *"Whenever a person reports a hadith from me thinking that it is a lie, then he is the most lying of liars."*[1]

As we indicated earlier, Muslim scholars have maintained that negating or rejecting a saying that the Prophet (pbuh) already said is a form of telling a lie against the Prophet, which is warned against in the above mentioned *hadith*. At-Tabarani reported on the authority of Salman that the Prophet (pbuh) said,

> *"Let him who tells a lie against me deliberately occupy a house in the Fire, and I shall prosecute on the Day of Resurrection whoever rejects a hadith that has been reported to him as (authentically) said by me. So, if a hadith, which you do not know, is reported to you, you should say, 'Allah know best!'"*

And, in another version:

> *"Whoever is informed of a hadith from me and then rejects it, will have belied three: Allah, His Messenger, and the person who has informed him of it."*[2]

May Allah have mercy on Imam Ahmad, for when someone said to him, "Why did you authenticate in your *Musnad* some *hadiths* about which you argue with scholars?" he said, "I was afraid that they might be authentic according to some other chains of transmitters and then I would be rejecting some of the

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1. Reported by Ahmad and Ibn Majah with authentic chains of transmitters (*Al-Fath ar-Rabbani*, vol. 19, p. 267).
2. As-Suyuti, *Miftah al-Jannah fil-Ihtijaj bis-Sunnah*, p. 57.

*hadith*s of the Messenger of Allah (pbuh)". It was also reported that Imam Ahmad said, "Whoever rejects (any of) the *hadith*s of the Messenger of Allah (pbuh) is on the edge of destruction."[1]

Another form of veneration that is required when dealing with the *Sunnah* is accuracy in authenticating the *hadith*s and making sufficient effort to know their original texts - as possible as one can - and bewaring of additions and subtractions. The Prophet's Companions and the scholars of *Hadith* after them endured much hardship and traveled long distances in the service of the sanctified *Sunnah*, investigating and examining texts to authenticate the Prophet's *hadith*s. And, among the best of them were some who reported fewer *hadith*s out of cautiousness against committing any mistake. It is well known that `Umar Ibn al-Khattab (may Allah be pleased with him) was very meticulous in authenticating the Prophet's *hadith*s. Also, `Abdullah ibn Mas`ud (may Allah be pleased with him) used not to attribute a *hadith* to the Prophet (pbuh) with definite words, so he would not say, "The Messenger of Allah said". `Amr ibn Maymun said about him, "I have never heard him saying, "The Messenger of Allah (pbuh) said," but one night he said, "The Messenger of Allah said" then lowered his head. I looked at him and he was standing, his garment was unbuttoned, his eyes were filled with tears, and his jugular veins were swollen; then he said, "Would it be under that, or above that, or near to that, or similar to that!'[2]"[3]

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1. Al-Albani, *Sifat Salat an-Nabiyy*, p. 19.
2. Meaning he would better say something that did not directly attribute the saying to the Prophet (pbuh). (Translator)
3. Reported by Ibn Majah and Al-Hakim and confirmed by Adh-Dhahabi (*Hayat as-Sahabah*, vol. 3, p. 244).

Another obligatory form of veneration is - as Judge `Iyad remarked - that the Muslim should watch his words and show politeness when dealing with the biography of the Prophet (pbuh) in any way, be it listening or reading, or when speaking about him (pbuh). Thus, the Muslim should choose the best words and avoid such unsuitable words as ignorance, lying, and disobedience. And, when the sufferings and hardships that the Prophet (pbuh) underwent are mentioned, he should show sorrow for him (pbuh), anger against his enemies, and wish he could help him if was able to. The Muslim should also shun the versions, narratives, and poems that contain dispraise of the Prophet (pbuh). However, he may tell people about some parts of them, which are not so heinous, as examples to illustrate the troubles that the Prophet (pbuh) faced and to show how Allah punished those who did or said that.(1)

Allah willing, this subject will be dealt with in more detail in the part speaking about the Muslim's being interested in defending the Prophet (pbuh).

Finally, there is another form of veneration that is attached to venerating the Prophet (pbuh, that is, venerating the people of knowledge, religiosity, and virtue. Al-Qurtubi stated, "Some scholars hold that it is dislikable to raise the voice in the sessions of scholars as a sign of honoring them, because they are the heirs of the Prophets."(2)

It was reported that once Zayd ibn Thabit (may Allah be pleased with him) mounted (a horse or a camel) and Ibn `Abbas (may Allah be pleased with him) held the stirrup (of that horse

1. *Ash-Shifa'*, vol. 2, pp. 216-221.

2. Al-Qurtubi, *Tafsir*, vol. 16, p. 307.

or camel). Zayd said to him, "Do not do that, O cousin of the Messenger of Allah (pbuh)!" Ibn `Abbas said, "This is how we have been commanded to do with our scholars and our great (dignified) people [and in another version: with our teachers and honorable people]." Thereupon Zayd asked Ibn `Abbas to show him his hand and when he did Zayd kissed it and said, "This is how we have been commanded to do with the household of our Prophet".[1]

Yet still, to venerate scholars does not mean to submit to or follow them blindly, nor does it prevent one from offering advice to them or doing against their opinions if the truth is identified in opinions of other scholars. May Allah have mercy on Ibn al-Qayyim who said about his great teacher Ibn Taymiyah, "The Shaykh of Islam (meaning Ibn Taymiyah) is dear to us, but the truth is dearer to us than he is".

1. Reported by Al-Hakim, who authenticated it, and by Ibn Sa'd and Ibn `Asakir (*Hayat as-Sahabah*, vol. 2, pp. 440-441).

2. Following in the Footsteps of the Prophet (pbuh)

Man naturally feels attached to celebrities and great personalities and likes to imitate them. Islam has directed the Muslim to the right way in this regard, by ordaining him to follow the righteous people and take them as good examples:

> ﴿*Those were the (prophets) who received Allah's guidance: copy the guidance they received...*﴾
>
> (Al-An`am: 90)

> ﴿*There is for you an excellent example (to follow) in Ibrahim and those with him...*﴾
>
> (Al-Mumtahanah: 4)

The Prophet (pbuh) used to remind his Companions of good examples from the previous nations. He also recommended Muslims to follow the examples of his honorable Companions.

By the same token, Islam has forbidden the Muslim to follow the impious and evil people because this reflects psychological defeatism and that the Muslim's soul is void of true belief; it also denies the truth that the Muslim adopts and is a step towards falsehood. The Prophet (pbuh) said,

"Whoever imitates certain people is one of them."[1]

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1. Reported by Ahmad, Abu Dawud, and At-Tabarani, and Al-`Iraqi said its chain of transmitters is authentic (*Kashf al-Khafa'*, vol. 2, p. 232.

He also said,

> *"Be different from polytheists!"*[1]

and said,

> *"He is not one of us whoever imitates (people) other than us. Do no not imitate Jews or Christians!"*[2]

Allah, the Most High, has made for Muslims a perfect model and the best example to follow in the person of the Prophet (pbuh); He confirms,

> ﴾*Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.*﴿

(Al-Ahzab: 21)

Muhammad ibn `Ali at-Tirmidhi said, "The beautiful pattern of conduct in the Messenger (pbuh) is (obtained) by taking his example, following his *Sunnah*, and not contradicting his instructions in a word or deed."[3]

In a *hadith* reported on the authority of Al-`Irbad ibn Sariyah, the Prophet (pbuh) said,

> *"... So, adhere to my Sunnah and the sunnah of the rightly-guided Caliphs (after me). Adhere and keep to it, and beware of the newly-innovated matters (in religion), for surely every newly-innovated matter (in religion) is a bid`ah and every bid`ah is an error."*[4]

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1. Reported by Al-Bukhari.
2. Reported by At-Tirmidhi, who said its chain of transmitters is weak (As-Suyuti, *Haqiqat as-Sunnah wal-Bid`ah*, p. 51.
3. *Ash-Shifa'*, vol. 2, p. 8.
4. Reported by Ahmad, Abu Dawud, and At-Tirmidhi.

The virtue of following the Prophet (pbuh)

Following the Prophet (pbuh) and taking his example bring about such great virtue that the Muslim should interestedly seek so that he may get the good of this world and the Hereafter.

- This is because following the Prophet (pbuh) helps the Muslim obtain Allah's love and forgiveness:

﴿*Say: 'If ye do love Allah, follow me: Allah will love you and forgive you your sins...'*﴾

(Al `Imran: 31)

- It leads him to Allah's mercy that extends to all things:

﴿*... but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular Charity, and those who believe in Our Signs; those who follow the Messenger, the unlettered Prophet...*﴾

(Al-A`raf: 156-157)

- It ensures that the Muslim's good deeds will be accepted:

﴿*... To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness...*﴾

(Fatir: 10)

"*Al-`Amal as-Salih*" - (or "Deed of Righteousness" as translated in the verse above) - has been interpreted by some interpreters of the Qur'an as referring to following the example of the Messenger of Allah (pbuh).[1]

Al-Fudayl ibn `Iyad commented on the Qur'anic words ﴿...that He may try which of you is best in deed...﴾ (Al-Mulk: 2), saying, "Best in deed" refers to that which is done most

1. *Ash-Shifa'*, vol. 2, p. 13.

faithfully and most properly". He also said, "A deed is not acceptable if it is done faithfully but not properly, nor is it acceptable if it is properly but not faithfully done; it is only acceptable when it is done both faithfully and properly." He explained, "A deed is "faithfully done" when it is done for the sake of Allah, Glorified and exalted be He, and is "properly done" when it is done according to the *Sunnah*."[1]

Ibn Kathir interpreted Allah's words ﴾*Who can be better in religion than one who submits his whole self to Allah, does good...*﴿ (An-Nisa': 125) in a similar way, saying, "Whenever a deed loses any of these two conditions, it renders profitless. This is because whoever loses faithfulness is a hypocrite, that is, one of those who want to be seen of people, and whoever does not act according to the *Sunnah* is an ignorant person and has gone astray; however, whoever enjoys them both (i.e. faithfulness and following the *Sunnah*) has acted like the believers whom Allah will accept the best of their deeds and overlook their evil deeds."[2]

- Following the Prophet (pbuh) secures guidance:

﴾*So believe in Allah and His Messenger, the unlettered Prophet, who believeth in Allah and His Words: follow him that (so) ye may be guided.*﴿

(Al-A`raf: 158)

- ﴾*The way of those on whom Thou hast bestowed Thy Grace...*﴿ (Al-Fatihah: 7) has been interpreted by some interprets of the Qur'an as "following the *Sunnah*"[3].

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1. Ibn Rajab, *Jami` al-`Ulum wal-Hikam*, p. 14.
2. Ibn Kathir, *Tafsir*, vol. 1, p. 559.
3. *Ash-Shifa'*, vol. 2, p. 8.

Below are the versions speaking about following the Prophet (pbuh) both in the *Sunnah* and in the sayings of the Companions and the *Salaf.*

Anas (may Allah be pleased with him) reported, "The Messenger of Allah (pbuh) said to me, *'O son, if you can enter upon morning and into evening without having in your heart betrayal against anyone, then do.'* Then he said, *'O son, this is part of my Sunnah, and whoever loves my Sunnah loves me, and whoever loves me will be with me in Paradise.'"*[1]

Ahmad reported with his own chain of transmitters that two men from the tribe of Madh-haj came to the Prophet (pbuh) to pledge allegiance to him. One of them said, "O Messenger of Allah, what do you think of a person who sees you and then believes in you, believes your (Message), and follows you: what reward will he receive?" He said, *"Tuba*[2] *is for him."* He (the narrator) said, "He rubbed over his hand then he left, then the other man came and held his hand to pledge allegiance to him. The man said, "O Messenger of Allah, what do you think of a person who believes in you, believes your (Message), and follows you without seeing you?" He said, *"Tuba is for him, then Tuba is for him, then Tuba is for him."* He (the narrator) said, "He rubbed over his hand then he left."[3]

At-Tirmidhi reported that the Prophet (pbuh) said,

"Whoever revives an act of my Sunnah that (will) have been neglected after me will have a reward like that which will

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1. Reported by At-Tirmidhi. See *Hayat as-Sahabah*, vol. 1, p. 6.
2. Tuba means all kinds of happiness or name of a tree in Paradise. (Translator)
3. Reported by Ahmad and Al-Baghawi through trustworthy transmitters (*Al-Fath ar-Rabbani*, vol. 1, p. 106.

be received by every one who will act upon it without this decreasing anything of their rewards, and whoever innovates something (in religion) that leads to error and with which neither Allah nor His Messenger is pleased, will bear a burden (of sin) like that which will be borne by every one who will act upon it without this decreasing anything of those people's burdens."[1]

The Prophet (pbuh) was also reported to have said,

"Whoever follows my example belongs to me, and whoever turns away from my Sunnah does not belong to me."[2]

Ibn al-Mubarak reported that Ubayy ibn Ka`b (may Allah be pleased with him) said,

"Keep to the path (of Allah) and the *Sunnah* (of His Prophet), for there is no servant (of Allah) on earth, keeping to this path and this *Sunnah*, who remembers Allah and so his eyes are filled with tears out of fearing Allah, except that Allah will never torment him. There is no servant (of Allah) on earth, keeping to this path and this *Sunnah*, who remembers Allah in himself so his skin trembles out of fearing Allah, except that his likeness is as the likeness of a tree whose leaves have dried up, and while it is like this a strong wind blows towards it causing its leaves to drop away from it; likewise Allah removes his (this servant's) sins as the leaves of that tree are removed from it. Verily, (worshiping Allah) moderately according to the path of Allah and the *Sunnah* (of His Prophet) is better than (worshiping Him) with hard work that is not in accordance with them. So

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1. Ash-Shatibi, *Al-I`tisam*, vol. 1, p.74.
2. Ibid, vol. 1, p. 75.

make sure that all your acts (of worship) are according to the method and *Sunnah* of the Prophets, whether they are done moderately or with exertion."[1]

`Umar ibn `Abd al-`Aziz (may Allah be pleased with him) said, "The Messenger of Allah (pbuh) and those charged with authority after him have set *sunan* (traditions and norms). Acting upon these *sunan* is (a sign of) believing the Book of Allah, going on in showing obedience to Him, and (is a means of) strength that helps (the Muslim) keep to the religion of Allah. No one has any right to change these *sunan*, replace them with others, or adopt anything that contradicts them. Whoever complies with them has been guided (to the truth), whoever seeks help in them will be (positively) helped, and whoever contradicts them will be following a path other than that of the believers and Allah will leave him in the path he has chosen and burn him in Hell-what an evil refuge!"[2]

The conception of following the example of the Prophet (pbuh)

The conception of following the example of the Prophet (pbuh) should not be restricted only to imitating him in using things such as *siwak* and white clothes - though such acts of the *Sunnah* are quite respectable - but following the Prophet's example means that the Muslim takes him as the best example and the perfect model that he should follow in all matters, be they pertaining to this life or to the Hereafter. At the same time, the Muslim should be aware that consideration should be given first to priorities in terms of value and reward. He should also

1. Ibid, vol. 1, p. 81.
2. Ibid, vol. 1, p. 87.

know that the rulings of things that the Prophet (pbuh) asked Muslims to do differ in terms of obligation, recommendation, and permissibility, and that things that he asked them not to do differ in terms of prohibition and dislikability.[1]

Examples of the Companions and the *Salaf*'s following the example of the Prophet (pbuh)

The Prophet's Companions (may Allah be pleased with them) set the best examples in following in his footsteps and adhering to his instructions, even if they did not realize why they should or should not do certain things, even in matters related to conventions, and not to acts of worship.

Imam Ahmad reported that Mujahid said, "Once we were with Ibn `Umar (may Allah be pleased with him) traveling when he passed by some place and then turned away from it. And when asked why he did so, he said, 'I saw the Messenger of Allah doing this, so I did it.'"[2]

Nafi` also reported that once Ibn `Umar was on the path leading to Makkah, and he said while turning the head of his mount (right and left), "Perhaps a hoof comes upon a hoof," meaning that the hoof of his camel might come upon a point where the hoof of the Prophet's camel once came upon. Nafi` also said, "If you saw Ibn `Umar when pursuing the footsteps of the Prophet (pbuh), you would say he was crazy."[3]

1. For more details see Ash-Shawkani, *Irshad al-Fuhul*, pp. 35.
2. Also reported by Al-Bazar with a good chain of transmitters (*Al-Fath ar-Rabbani*, vol. 1, p. 190).
3. Both *hadith*s were reported by Abu Na`im in *Al-Hilyah* (*Hayat as-Sahabah*, vol. 2, p. 356).

In my opinion, this is neither craziness nor exaggeration. It is just craving after blessing and good reward, and training oneself to get familiarized with following the Prophet's example in everything, whether it is big or small, seen or unseen.

Abu Dawud reported that Abu Sa`id al-Khudri (may Allah be pleased with him) said, "While the Messenger of Allah (pbuh) was leading his Companions in a prayer, he took off his shoes and put them on his left. On seeing that, the people took off their shoes. When the Messenger of Allah (pbuh) performed the prayer, he said, *'Why did you take off your shoes?'* They answered, "We saw you take off your shoes, so we took off ours." The Messenger of Allah (pbuh) said,

> *'Jibril came to me and told me that they (his shoes) had some dirt, and said, 'Whenever anyone of you comes to a mosque, let him check if his shoes have any dirt or foul, and (if he finds any) let him wipe them and then he may offer prayer while wearing them'.*"[1]

They were so much interested in following the example of the Prophet (pbuh) to the extent that their souls, feelings, tastes, and desires were accustomed to it.

It is well known that man smiles because of certain things that drive him to do so, and which are all connected to the person who smiles himself. However, Ibn Mas`ud added another cause of smiling, which is following the example of the Prophet (pbuh). That was when he reported the *hadith* speaking about the last person to enter Paradise, who will say to Allah, "Do you mock at me though You are the Lord of the worlds?" On telling

1. Fadl Ilahi, *Hubb an-Nabiyy*, p. 70.

this, Ibn Mas`ud (may Allah be pleased with him) smiled and said, "Will you not ask me why I am smiling?" "Why are you smiling?" they asked. He said, "That is how the Messenger of Allah (pbuh) smiled, then they (the listeners) asked him, 'Why are you smiling, O Messenger of Allah?' and he said,

> *'Following (the example of) the Lord of the worlds when (the man) will say, 'Do you mock at me though You are the Lord of the worlds?' Then Allah will say, 'Surely I am not mocking at you but I am able to do whatever I will'.'"*[1]

For the same reason, Anas ibn Malik liked calabash because the Prophet (pbuh) liked it.

The Prophet's Companions and the *Salaf* were the keenest of people on following the Prophet's example in acts of worship even when they were weak and disable. Al-Bukhari reported on the authority of Mujahid that `Abdullah ibn `Amr said, "My father married me to a woman of noble descent and he used to ask her about me, and she would say, 'He is such a good man but he has never approached our bed since I came to him. [She complained about his negligence towards her but in a polite manner.] On receiving this same answer for a long time, my father told the Prophet (pbuh) about it and he asked him to let me meet him. When I met the Prophet (pbuh) later, he asked me, *'How much do you observe fasting?'* 'Every day,' I said. *'How often do you finish (reciting the whole text of the Qur'an)?'* he asked. 'Every night,' I answered. He said, *'Observe fasting three days every month and recite (the whole text of) the Qur'an within a month.'* I said, 'I can do more than that.' He said, *'Observe fasting three*

1. *Al-Ahadith al-Qudsiyyah*, vol. 2, p. 109, and it was attributed to Muslim.

days a week.' I said, 'I can do more than that.' He said, *'Break fasting for two days and observe it for one day."* I said, 'I can do more than that.' He said, *"Observe fasting in the best way, which was applied by (Prophet) Dawud: observe fasting for a day and break it for another, and recite (the Qur'an) once every seven nights.'* I wish I accepted the permission of the Messenger of Allah (pbuh) as I have become old and weak." Ibn `Amr would recite one-seventh of the Qur'an to some of his household during the daytime, for he used to check out during the daytime his memorization of the part he would recite of the Qur'an during the night, so that he would recite it easily. Whenever he needed to restore his strength he used to break fasting for some days, which he would count and then observe fasting for the same number of days (during which he broke fasting), lest he should neglect doing something that he used to do during the lifetime of the Prophet (pbuh).[1] According to some version, the Prophet (pbuh) said to Ibn `Amr, *"Recite (the Qur'an once) every three (nights)".*

1. Reported by Al-Bukhari. See *Hayat as-Sahabah*, vol. 2, p. 690.

The Imams of *Fiqh* follow the example of the Prophet (pbuh)

The Imams of *Fiqh*, who themselves had many followers, were from among the most adherent people to the *Sunnah* of the Prophet (pbuh), to the extent that each one of them is reported to have said, "If I say something that contradicts the Book of Allah, the Almighty, or a statement said by His Messenger (pbuh), ignore what I say". Imam Abu Hanifah said, "It is prohibited for whoever knows that my proof is incorrect to take my opinion on any judging."[1]

A man asked Imam ash-Shafi`i about some matter and he said to him, "It was reported that the Prophet (pbuh) said such and such". The man asked him, "Do you agree with this?" Imam ash-Shafi`i trembled, his color changed, and he said, "Woe to you! What earth could carry me and what sky could shade me if I were to report something from the Messenger of Allah (pbuh) that I do not agree with? Yes, of course I agree with it!"

In another version, Ash-Shafi`i said to the man, "Do you see that I look like a Christian? Have you ever seen me coming out of a church? Do I say that the Prophet (pbuh) said something and you ask me whether I agree with it?"

Imam ash-Shafi`i also said, "Every matter concerning which there is an authenticated tradition from the Messenger of Allah (pbuh) according to the transmitters (of *Hadith*), which contradicts something that I say (concerning the same matter), I take mine back whether during or after my life."

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1. Al-Albani, *Sifat Salat An-Nabiyy*, p. 13.

He, moreover, said, "If I ever report an authentic *hadith* from the Messenger of Allah (pbuh) and do not judge according to it, I call you to witness that I have lost my mind."[1]

The Imams of *tasawwuf* follow the example of the Prophet (pbuh)

Unfortunately, *tasawwuf* is nowadays synonymous to many negative and rejected meanings, such as innovation in the religion and putting the opinions of scholars and Imams forward before the *shar`i* texts. Adversely, the early true ascetics and sufis used to take heed against every form of diversion from the way of the Prophet (pbuh). Al-Junayd (may Allah have mercy on him) said, "All ways are closed before people except those who follow in the footsteps of the Messenger of Allah (pbuh) and his *Sunnah*."

Dhu an-Nun al-Masri remarked, "To follow the beloved Prophet (pbuh) in his morals, acts, ordinances, forbiddances is a sign of Allah's love for a person."

Abu Salman ad-Darani said, "I may like some of the people's thoughts and opinions but I do not accept them except with the testimony of the two reliable witnesses: the Qur'an and the *Sunnah*."

Abu Hafs, Umar ibn Salim al-Haddad, stated, "Whoever does not measure his deeds and affairs in all situations with the Qur'an and the *Sunnah* and does not find faults in his own opinions should not be regarded as one of the reliable narrators of *Hadith*."

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1. See Ash-Shawkani, *Al-Qawl al-Mufid*, pp. 61-62.

Abu al-`Abbas, Ahmad ibn Sahl, said, "Whoever adheres to the ethics of the *Sunnah,* Allah enlightens his heart with the light of knowledge, as there is no rank that can ever be more honorable than following the beloved Prophet (pbuh) in his commands, acts, and morals."

Abu al-Qasim, An-Nasr Abazadi, said, "The principles of *tasawwuf* require adherence to the Qur'an and the *Sunnah* and evading one's vain desires and innovations in religion, glorifying scholars and educators, excusing people, persistently reciting the sections (of the Qur'an) that one is used to reciting (*wird*), and refraining from interpretations and seeking legal permissions as excuses."

Once Abu Yazid al-Bastami went to meet a man who was said to be a waliyy (a friend of Allah). He waited for him in the mosque where he used to offer prayers. Then, the man appeared and expectorated in the mosque. Abu Yazid left without greeting the man and said, "This man is not trustworthy concerning (i.e., does not consider) one of the good manners of the Messenger of Allah (pbuh), so how can he be trustworthy in the sight of (Allah) the Truth?"[1]

Sahl ibn `Abdullah at-Tasatturi said, "Our school has three principles: bearing a good and faithful intention in all deeds, following the example of the Prophet (pbuh) in morals and acts, and eating lawful food." According to another version, the principles of his school were six, and the other three were:

1. The word "trustworthy" in the sentence refers to the meaning of being a friend of Allah and how such a "friend" should be trustworthy and faithful in all matters to be "worthy" of this very special position. (Translator).

refraining from harming others, avoiding sins, and giving rights to whom they are due.[1]

Contradiction and innovation are condemned

Just as Allah, the Most High, has commanded us to follow the Prophet (pbuh), He has warned us about going against his orders, connecting this contradiction with bad consequences. Allah (Glory be to Him) says,

> ﴿... *then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous Penalty be inflicted on them.*﴾
>
> (An-Nur: 63)

According to some interpretation, the "trial" that may befall them in worldly life is "killing". It was also said it refers to earthquakes and volcanoes; another interpretation said it is meant for Allah's giving power to oppressive rulers over them; and, it was further said it refers to Allah's sealing up their hearts. As for the Hereafter, they will receive a painful punishment.[2]

Imam Ahmad said, "By examining the Qur'an, I have found that showing obedience to the Messenger (pbuh) is mentioned in thirty-three places." Then he recited,

> *"... then let those beware who withstand the Messenger's order, lest some trial befall them...".*

He repeated it, then asked, "But what is the "trial"? (Then he answered:) it refers to polytheism. If a man rejects a saying of

1. See *Al-I'tisam*, pp. 89-99.
2. *Fath al-Qadir*, vol. 4, p. 58.

the Prophet (pbuh), perversity may befall his heart and he will thus be destroyed."[1]

The Ever-honorable Qur'an tells us about the regret that will befall whoever abandons the path of the Prophet (pbuh):

> ﴿*The Day that the wrongdoer will bite at his hands, he will say, 'Oh! would that I had taken a (straight) path with the Messenger!'*﴾
>
> (Al-Furqan: 27)

Sahl ibn Sa`d as-Sa`idi (may Allah be pleased with him) reported that he heard the Messenger of Allah (pbuh) saying,

> *"I will precede you to the Basin. Whoever comes to it will drink, and whoever will drink will never feel thirsty after that. And, some people whom I know and who know me will come then they will be kept away from me."*

In another version reported on the authority of Abu Sa`id al-Khudri, there is the addition:

> *"They belong to me. Then it will be said (to me), 'You do not know what they did after you'. I will say, 'Far! Far (will be forgiveness) away from whoever changed (in the religion) after me'."*[2]

And, in another version:

> *"I will precede you to the Basin, and I will be proud of your numerous numbers before nations, so do not blacken my face (i.e., do not shame me)!"*[3]

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1. Ar-Rashid, *Al-Muntalaq*, pp. 44-45.
2. Reported by Ahmad in these words, and also by others (*Al-Fath ar-Rabbani*, vol. 1, p. 195).
3. Reported by Ibn Majah (*Lata'if al-Ma`arif*, p. 130).

According to an authentic narration, `A'ishah (may Allah be pleased with her) reported that the Prophet (pbuh) said,

> *"Whoever innovates in our matter (i.e., religion) something that is not therein will have it rejected."*

And, in another version reported by Muslim:

> *"Whoever does something that is not according to our matter (i.e., religion) will have it rejected."*

Muslim scholars consider this *hadith* to be one third of Islam, because it contains all the forms of contradiction to the Prophet's orders, whether they are innovated matters (in the religion) or any act of disobedience.[1]

The Prophet (pbuh) said,

> *"And humiliation and disgrace will afflict whoever goes against my orders."*[2]

The Companions and the *Salaf* were keen not to contradict the Prophet's orders or to innovate anything in religion

The Prophet's Companions and whoever followed them with goodness realized how dangerous it is to contradict the Prophet's order, so they were always on the alert not to approach that dangerous area.

Abu Bakr (may Allah be pleased with him) used to repeat, "I will never leave anything that the Messenger of Allah (pbuh) used to do without doing it. I fear I should divert (from the truth) if I neglect something he ordained."[3]

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1. Ash-Shatibi, *Al-I`tisam*, vol. 1, p. 68.
2. A part of a *hadith* reported by Abu Dawud and Ahmad.
3. *Al-I`tisam*, vol. 1, p. 80.

He was advised to delay dispatching Usamah ibn Zayd's army but he said, "By Him except Whom there is no god, if dogs were running after the Prophet's wives - and in another version: if wild beasts were snatching me up - I would not hold back an army that the Messenger of Allah dispatched, nor would I put down a flag (of an army) that the Messenger of Allah raised. Shall I hold an army that the Messenger of Allah dispatched? I will have surely dared to commit a heinous error!"[1]

Not only that, but Abu Bakr also hesitated to collect the Qur'an because the Prophet (pbuh) did not do it, until Allah guided him to the truth and that that was not a contradiction to the Prophet (pbuh) nor an innovation in the religion.

May Allah have mercy on the Companions and the *Salaf*, since they followed the Prophet (pbuh) in all matters and affairs and did not restrict their adherence to mere subsidiary and secondary matters.

Al-Bazzar and Ibn Abi ad-Dunya reported on the authority of Zayd ibn Arqam (may Allah have mercy on him) who said, "We were with Abu Bakr (may Allah have mercy on him) when he asked for something to drink, and so water and honey were brought to him. When he put the drink in his hand, he burst into tears until we thought something wrong had afflicted him; however, we did not ask him about anything. When he stopped weeping, we said, 'O Successor of the Messenger of Allah (pbuh), why did you weep like that?' He said, 'While I was with the Messenger of Allah (pbuh) I saw him warding something off himself but I saw nothing, so I said, 'O Messenger of Allah, what are you warding off yourself? I do not see anything?' He said, *'It is worldly life that approached me and I said, 'Keep away*

1. *Hayat as-Sahabah*, vol. 2, p. 352.

from me!' It said, 'You cannot reach me.' Abu Bakr said, 'For that reason I felt it so hard and I was afraid I had contradicted the command of the Messenger of Allah (pbuh) and that worldly life had caught me!'"[1]

A similar situation was reported about `Umar ibn al-Khattab (may Allah be pleased with him). Once his daughter Hafsah said to him, "O Commander of the Believers! What if you (i.e., why do you not) wear a garment that is softer than that which you (usually) wear and take food better than that which you (usually) eat, as Allah has bestowed on you more provision?" He replied, "I leave you to judge yourself. Do you not remember the life of difficulty that the Messenger of Allah (pbuh) endured, and which Abu Bakr also underwent?" He kept reminding her (of such things) until he caused her to weep, then he said to her, "By Allah, I will share them in such life of difficulty so that I may enjoy a life of ease like that which they are enjoying (now)."[2]

Ahmad and others reported that `Ubayd Allah ibn `Abbas said, "Al-`Abbas had a waterspout that was directed down upon a way along which `Umar ibn al-Khattab (may Allah be pleased with him) used to pass. Once on Friday `Umar wore his clothes, when Al-`Abbas had just had two chickens slaughtered. So, as `Umar was passing under the waterspout, water mixed with the blood of the two chickens was poured down and stained (the clothes of)`Umar. `Umar commanded that the waterspout be removed. Then he returned, changed his clothes, then went (to the mosque) and led the people in prayer. After that Al-`Abbas came to him and said, "By Allah, it (i.e., the waterspout) was where the Prophet (pbuh) put it." Thereupon `Umar said to

1. See *Hayat as-Sahabah*, vol. 2, p. 258.
2. Ibid., vol. 2, 264.

Al-`Abbas "I adjure you by Allah to climb my back until you return it to where the Prophet (pbuh) put it (before)," and Al-`Abbas did so.[1]

Furthermore, a Companion of the Prophet (pbuh) would decide to divorce his wife if she went against any of the Prophet's orders. Al-Bukhari reported that `Abdullah ibn Mas`ud said, "Allah has cursed the women who tattoo and the women who are tattooed, the women who shorten teeth and the women whose teeth are shortened, and the women who widen the gaps between their own (or others') teeth for the sake of beauty, changing the creation of Allah. A woman from the Banu Asad called Umm Ya`qub was informed of this so she came and said, 'I have been informed that you have cursed such and such (women)'. He said, 'Why should I not curse those whom the Messenger of Allah (pbuh) cursed, which is in the Book of Allah.' She said, 'I have read the (Qur'anic) text from cover to cover and have not found therein what you say.' He said, 'If you really read it, you would have found it. Have you not read, *'... So take what the Messenger assigns to you, and deny yourselves that which he withholds from you...'*[2]*?* 'Yes,' she said. 'He (the Prophet) forbade it,' he said. 'But I saw your wife do it,' she remarked. 'Go and look!' he said. The woman went and had a look and did not see anything of that which she thought. Then he said, 'Had she done it, I would not have kept her.'" In another version, he said to Umm Ya`qub, "Have you not memorized the wise instruction of the righteous servant (Prophet Shu`ayb): *'... I wish not, in opposition to you, to do that which I forbid you to do...'*[3]*?*"[4]

1. See *Al-Fath ar-Rabbani*, vol. 15, p. 111 and *Nayl Al-Awtar*, vol. 5, p. 263.

2. Qur'an: Al-Hashr: 7.

3. Qur'an: Hud: 88.

4. *Fath al-Bari*, vol. 8, p. 498.

Abu Dawud at-Tayalisi reported on the authority of Ibn `Umar that the Messenger of Allah (pbuh) said, *"Do not prevent women from coming to mosques!"* However, his son said, "By Allah, we shall prevent them!" Ibn `Umar said, "I tell you something that the Messenger of Allah (pbuh) said and you say that?" Then he did not talk to him again until he died.[1]

Once Tawus offered two *rak`ah*s after the *`Asr* prayer, so Ibn `Abbas said to him, 'Do not offer them (any more)!" He said, "They were only forbidden so that they might not be taken as a means to vanity." Ibn `Abbas said, "The Prophet (pbuh) forbade the performance of any prayer after the *`Asr* prayer, and I do not know whether you will be punished or rewarded for this, because Allah, the Almighty, says,

> ﴿*It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision...*﴾
>
> (Al-Ahzab: 36)."[2]

Ad-Darimi reported that Sa`id ibn al-Musayyab saw a man offering two *rak`ah*s after the *`Asr* prayer and he (the man) said to him, "Will Allah punish me for my prayer?" He said, "No, but He will punish you for doing against the *Sunnah*."[3]

Important aspects for following the Prophet (pbuh)

The whole life of the Prophet (pbuh) is a noble model for whoever seeks a noble, good life and whoever looks for happiness in this worldly life and the life to come. The following

1. *Al-Fath ar-Rabbani*, vol. 5, p. 194.
2. As-Suyuti, *Miftah al-Jannah*, p. 38.
3. Ibid, p. 63.

pages will briefly show some essential aspects of the Prophet's life, which may not be known to many people:

1. In worship

The life of the Prophet (pbuh) was a pure abode of worship: in times of peace and times of war, in his movement and stillness, and so on. He was uniquely persistent in observing fasting, offering voluntary prayers during the night, glorifying Allah and mentioning His name.

Here is a sufficient example of the Prophet's worship. Ibn `Umar reported that he said to `A'ishah, Mother of the Believers, "Tell us about the most wondrous thing you have ever seen of the Messenger of Allah (pbuh)." Ibn `Umar said, "She wept and then said, 'All his affairs were wondrous. Once he came to me in the night assigned for me and when he and I were together in bed, he stuck his skin to mine and said, *'O `A'ishah, allow me to worship my Lord!'* I said, 'Surely, I love to be near to you and love what you love.' Then he headed towards a bottle (of water) that was in the house and did not use much water. He started reciting the Qur'an then he burst into tears to the extent that I saw his tears reaching his groins." She said, "Then he reclined on his right side and put his hand under his cheek." She said, "Then he burst into tears until I saw his tears reaching the ground. Then Bilal came and told him that the time of the *Fajr* prayer was approaching. He said, '(It is time of) prayer, O Messenger of Allah!' On seeing him weeping, Bilal said, 'O Messenger of Allah, are you weeping though Allah has forgiven you your past and future sins?' He said,

> *'O Bilal, should I not be a grateful servant? Why should I not weep while (these verses) have been revealed to me this*

night: 'Behold! In the creation of the heavens and the earth, and the alternation of Night and Day,-there are indeed Signs for men of understanding-Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! Not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire[1]*?'*

Then he said,

'Woe be to whoever recites these verse then does not contemplate about them!'"[2]

Not only did the Prophet (pbuh) worship Allah that faithfully and constantly, but he was also keen on encouraging his people to follow his example. It was reported that when the verse *"Enjoin prayer on thy people, and be constant therein..."*[3] was revealed, the Prophet (pbuh) would come to the house of `Ali ibn Abi Talib in the time of the *Fajr* prayer for eight months, saying, *"(It is time of) prayer, may Allah have mercy on you! Allah only wishes to remove all abomination from you, O Members of the Family, and to make you pure and spotless."*[4]

2. In calling others to Allah and informing them of His religion

"The Messenger of Allah (pbuh) was commanded to stand in prayer by night and he responded to the command for more than twenty years, without lethargy or sloth. He neither lived for

1. Qur'an: Al `Imran: 190-191.
2. Reported by Ibn Hibban and others (Ibn Kathir, *Tafsir*, vol. 1, p. 440).
3. Qur'an: Taha: 132.
4. Ash-Shawkani, *Fath al-Qadir*, vol. 3, p. 396.

himself nor for his family. He kept calling people to the religion of Allah, undergoing the hardship of this heavy responsibility firmly and steadfastly; it is the responsibility of the greater trust on earth; the responsibility of all humanity, the whole creed, and of *jihad* in many various fields..."[1]

Al-`Abbas, the Prophet's paternal uncle, described his enthusiasm in informing the Message of Islam, saying, "In informing the Message of his Lord, the Messenger of Allah (pbuh) was more tenacious and persistent than a shepherd who follows his sheep in mountain passes walking on bare feet."

Even when the polytheists were chasing him during the journey of Emigration, the Prophet (pbuh) did not waste any opportunity to invite others to Islam. He invited Buraydah ibn al-Husayb al-Aslami and a group of his people to convert to Islam when he met them on his way. His efforts and activities in this regard are innumerable.

3. In his house

In his house, the Prophet (pbuh) was a noble example as a husband, a father, and a grandfather. He was lenient, tolerant, and always smiling. He used to speak with his wives until it was time for prayer then he would go out to perform it. He used to treat them kindly and justly. Even during the illness of his death, the Prophet (pbuh) would help his wives in household affairs. He would milk sheep, patch clothes, repair shoes, serve himself, sweep the house, feed his camel, and eat with servants.

If a kind of food appealed to the Prophet (pbuh), he would eat it, and if he did not like it, he would leave it; and he never

1. *Fi Zhilal al-Qur'an*, vol. 6, p. 3742.

looked down on any food. One day he entered his house and asked for food but found nothing but vinegar. He, however, wanted to be complaisant toward his wife, so he said, *"What a good idam*[1] *vinegar is!"* He (pbuh) used to play with his grandchildren and would allow them to climb on his honorable back. He would joke, teach, educate, consult with others, determine some matter, apply perfume, use ornaments... in addition to any other aspect of tenderheartedness, beauty, humility, and good companionship.[2]

4. With his Companions and the other people

In spite of the fact that he was a perseverant worshiper of Allah and had huge responsibilities, the Prophet (pbuh) was a peerless social example in good companionship and dealing with all kinds of people.

The Prophet (pbuh) was the best example for Muslims in good morality, humility, forbearance, generosity, cheerfulness, and tenderness. He was never rough, tough, noisy, foul, a faultfinder, or fond of praising. He used to join their hearts in love and was very generous and hospitable. He used to care about his Companions, ask about any of them who would be absent, and visit whoever would fall ill. He would give those who would sit with him a share of himself, that is, he would divide his attention among them that each one of them would think that the Prophet (pbuh) was giving him his undivided attention more than the others. He would be patient whenever he sat with someone until the latter left first. Whenever someone asked him for something, he gave it to him or at least responded

1. *Idam* is anything eaten with bread.
2. See *Al-Fath ar-Rabbani*, vol. 22, p. 148.

to his request with good words. His good morality extended to all people and he was as a father to them. They were all the same in the cause of truth in his sight. He used to answer the invitation of anyone, be he free or a slave. He used to sit with the poor, eat with the indigent, accept presents, and reward those who gave them.

"At your service" was always the Prophet's reply whenever any of his Companions or his family invited him. He used to joke with his Companions, mingle with them, speak with them, play with their children and let them sit in his lap. He was never seen extending his legs in front of his Companions. He used to sit where the places of the people sitting ended. He used to call them with the nicknames that were dearest to them. He would not interrupt anyone's speech.

The Prophet (pbuh) was always smiling and had the kindest heart among people. He used to feel angry for the sake of his Lord and not for himself. He used to carry out the truth even if this should harm him or any of his Companions. He used to attend funeral processions. He would maintain relations with his relatives without giving them preference over those who were better than them (in faith and the like). He would accept the apology of those who would apologize to him. He did not reject any permissible form of playing and would race with his wives. People would raise their voices in his presence but he would be patient. He never spent any time without doing anything for the sake of Allah. He used to divide his time between his Lord, his family, and the people. He was never made to choose between two matters without choosing the easier of them, unless it was a sin or led to cutting relations with a relative. He used to help

whoever needed his help. He would greet people first and whenever anyone shook hands with him he would not take his hand back until he took his first.[1]

As for non-Muslims, the Prophet (pbuh) used to treat them justly. He would deal with hypocrites according to their manifest acts but meanwhile would be cautious with them; he would accept their excuses, and their repentance if they repented. He used to treat those who entered a covenant with him well, fulfill the conditions that they agreed on, order the Muslims to treat them well, and be on his guard lest they harm him. However, he would treat them firmly if they betrayed or violated their covenant.

As for disbelievers, the Prophet (pbuh) exerted his effort with them aiming to guide them to the truth. He never took anyone by surprise nor disdained anyone's right. He taught all people great lessons in how inviolable the Muslim's sanctity and dignity are. He drove the Jews out (of Madinah) because they insulted a Muslim woman and murdered a Muslim man. He took the allegiance of Muslims that they would sacrifice their souls (for the cause of Allah) because a Muslim was imprisoned and said to have been killed. He prepared a three-thousand-men army in Mu'tah because a Muslim was killed. Peace and blessings of Allah be upon him!

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1. See *Ash-Shifa'*, vol. 1, pp. 70-71.

3. Loving the Household and Companions of the Prophet (pbuh) and Everything Belonging to Him

Among the aspects indicating that the Muslim loves the Prophet (pbuh) is to love his household, his Companions, and the things that belong to him. Each of these aspects will be dealt with through specific points, as follows.

a. Loving the household of the Prophet (pbuh)

Zayd ibn Arqam (may Allah be pleased with him) reported, "Once the Messenger of Allah (pbuh) addressed us in a water place called Khumma between Makkah and Madinah. He praised Allah, showed gratitude to Him, preached (the people), and reminded (them of Allah) then said,

> *'O people, behold! I am only a human being who is about to accompany the messenger of his Lord (i.e., angel of death). I am leaving two heavy (trusts) among you: first, the Book of Allah where there is guidance and light; so follow the Book of Allah and keep to it'.*

He motivated and encouraged the people to adhere to the Book of Allah then said,

> *'And my household! I adjure you with Allah in my household, I adjure you with Allah in my household...'"*[1]

1. Reported by Muslim and others (*Riyad as-Salihin*, 156).

In another version reported by At-Tirmidhi on the authority of Abu Sa`id al-Khudri:

> *"So consider how you will deal with them both (i.e., the Qur'an and his household) after me!"*(1)

`Ali ibn Abi Talib (may Allah be pleased with him) reported that the Messenger of Allah (pbuh) took the hands of Al-Hasan and Al-Husayn (may Allah be pleased with both of them) and said,

> *"Whoever loves me and loves these two and their father [and in another version: "and their mother"], will be with me in (the same) degree of mine in Paradise."* (2)

In another version:

> *"Whoever loves Al-Hasan and Al-Husayn loves me and whoever detests them detests me."*(3)

The Prophet (pbuh) moreover said about Al-Hasan,

> *"O Allah, I do love him, so (please) love him and love whoever loves him!"*(4)

The Prophet (pbuh) said about `Ali,

> *"Whoever his friend (and supporter) I am, then `Ali is his friend (and supporter). O Allah, (please) support whoever supports him and treat as an enemy whoever treats him as an enemy!"*(5)

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1. *Al-Fath ar-Rabbani*, vol. 1, 186.
2. Reported by At-Tirmidhi. (*Al-Fath ar-Rabbani*, vol. 22, p. 104)
3. As-Suyuti, *Al-Jami` as-Saghir*, vol. 1, 160.
4. *Sahih Muslim* (Abridged), p. 437.
5. Reported by At-Tabarani and others (*Kashf al-Khafa'*, vol. 2, p. 379).

Al-`Abbas ibn `Abd al-Muttalib (may Allah be pleased with him) said, "I said, 'O Messenger of Allah! Whenever the Quraysh meet one other they look cheerful and whenever they meet us they look gloomy'. The Prophet (pbuh) became angry and said,

> *'By Him in Whose hand my soul is, faith does not (truly) enter the heart of any person unless he loves you (meaning his household and family) for the sake of Allah and His Messenger'."*

And, in another version there is the addition:

> *"O People, whoever hurts my (paternal) uncle hurts me, for surely a man's (paternal) uncle is the same as his father."*[1]

Abu Bakr (may Allah be pleased with him) said, "Be considerate (and show respect to) Muhammad (pbuh) through his household."[2]

One day `Abdullah ibn al-Hasan ibn al-Husayn went to `Umar ibn `Abd al-`Aziz to ask him for something and `Umar said to him, "Whenever you need something, just send (someone) to me or write me (a letter), for I feel shy that Allah should see you at my door."[3]

Ibn Taymiyah (may Allah have mercy on him) mentioned that among the principles of the *Ahl as-Sunnah* (The Adherents to the Prophet's *Sunnah*) is that "they love the household of the Messenger of Allah (pbuh), take them as patrons, and keep the commandment of the Messenger of Allah (pbuh) concerning

1. Reported by Ahmad and others (*Al-Fath ar-Rabbani*, vol. 22, p. 106).
2. Reported by Al-Bukhari (*Riyad as-Salihin*, p. 156).
3. *Ash-Shifa'*, p. 39.

them when he said on the day of the water place of Khum, 'I adjure you with Allah in my household...'"[1]

2. Exaggeration concerning them is condemned

The Prophet (pbuh) warned Muslims against being excessive in praising him. So, what would be the position of the Muslim who exaggerates in praising or dealing with someone who is of lower superiority than that of the Prophet (pbuh), whether he is from among his household or not? What would be the position of whoever sets up such a person as a rival unto Allah?

The Muslim's belief must be completely pure and must not be subjected to any jesting or interpretation. Allah, Glory be to Him, is the One Who does not need any partner, and His Messenger (pbuh) came to spread and protect the belief in the Oneness of Allah. After him, the Prophet's household and Companions kept on raising the standard of Islamic monotheism and pure worship and were the most among people to detest all forms of excessiveness and exaggeration, to the extent that Imam `Ali burned a group of the *Saba'iyyah* who said that he was a god.[2]

Abu Bakr (may Allah be pleased with him) had the greatest love for the Prophet (pbuh) and his household, that he once said to him, "By Him Who has sent you with the truth, Abu Talib's conversion to Islam would be more joyful to me than his - meaning his father Abu Quhafah - because Abu Talib's conversion to Islam would be more joyful to you!"[3]

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1. *Al-`Aqidah al-Wasatiyyah*, p. 18.
2. `Abd al-Qahir al-Baghdadi, *Al-Farq Bayn al-Firaq*, p. 21.
3. *Ash-Shifa'*, vol. 2, p. 18.

Despite this, Abu Bakr refused to let his great love lead him into doing something that would contradict the truth. Imam Ahmad reported on the authority of `A'ishah (may Allah be pleased with her) that Fatimah, the daughter of the Messenger of Allah (pbuh), sent to Abu Bakr asking him for her inheritance from the Messenger of Allah (pbuh) from what Allah bestowed on him from Madinah and Fadak and what had remained from the one-fifth of (the booties of) Khaybar. Abu Bakr (may Allah be pleased with him) said, "Surely, the Messenger of Allah (pbuh) said, 'Whatever alms we leave are not to be inherited. However, the household of Muhammad can be fed from this property [i.e., it is a common property that is not specified for anyone]'. So, by Allah, I will not change anything in (the procedures of dealing with) the alms of the Messenger of Allah (pbuh) making them different from what they used to be during the lifetime of the Messenger of Allah (pbuh), and I will surely deal with them in the same way as the Messenger of Allah (pbuh) used to deal with them." Thus, Abu Bakr refused to give anything from them to Fatimah, and she became angry with him because of this. Abu Bakr said, "By Him in Whose hand my soul is, it is dearer to me to keep (good) relations with the relatives of the Messenger of Allah (pbuh) than with my own relatives, but as for the difference between us regarding this property, I have not diverted from the truth in dealing with them, nor have I left anything that I saw the Messenger of Allah (pbuh) do concerning them without doing it."[1] Nevertheless, Abu Bakr visited her (Fatimah) during the period when she was

1. *Al-Fath ar-Rabbani*, vol. 21, p. 261.

ill before her death and kept asking her not to be displeased until she declared she was not.(1)

Moreover, the Companions refused to let their love be a means of devaluating any other Companion of the Prophet (pbuh), or that it should raise any of them above any of those who had been surely known for their superiority. So, it is out of the question that their love be a means to contradict the principles of the religion or to polytheism.

3. Depending on one's lineage and neglecting righteous work are condemned

It was reported that a group of Muslims gathered with a group of the People of the Book, and each party boasted about its merits. The group of the People of the Book said, "Our Prophet came before your Prophet and our Book was revealed before your Book, so we have the best claim to Allah than you." The Muslims said, "Our Prophet is the last (end) of the Prophets and our Book abrogates the Books that were revealed before it, so we have the best claim to Allah than you." Then, Allah revealed,

> ﴿*Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly...*﴾
>
> (An-Nisa': 123)[2]

Also, Allah, Glory be to Him, sent down the criterion of true rivalry for superiority:

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1. *Hayat as-Sahabah*, vol. 2, pp. 418-419.
2. Ibn Kathir, *Tafsir*, vol. 1, p. 557.

﴿... *Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you...* ﴾

(Al-Hujurat: 13)

When the verse *"And admonish thy nearest kinsmen"*[1] was revealed, the Prophet (pbuh) invoked Allah with general and specific supplications. He said,

> *"O people, save yourselves from the Fire..."* [and in another version: *"buy your lives from the Fire and seek to save your necks]! O Sons of Ka`b ibn Lu'ayy, save yourselves from the Fire! O Sons of `Abd Manaf, save yourselves from the Fire! O Sons of Hashim, save yourselves from the Fire! O Sons of `Abd al-Muttalib, save yourselves from the Fire! O Fatimah, daughter of Muhammad, save yourself from the Fire! For, by Allah, I do not have the least power against Allah on your behalf, but I shall keep (good) relations with you (as relatives in this worldly life)."*

According to other versions, the Prophet (pbuh) called upon Al-`Abbas, Safiyyah, `A'ishah, Hafsah, and Umm Salamah, may Allah be pleased with them all.[2]

Al-Bazzar and Al-Hakim reported on the authority of Rifa`ah ibn Rafi` that the Prophet (pbuh) said to `Umar, *"Gather your people for me,"* meaning the Quraysh. He gathered them, then the Prophet (pbuh) said,

> *"My patrons among you are those who are Allah-fearing. If you are as such, so be it, and if not, then behold: people*

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1. Qur'an: Ash-Shu`ara': 214.
2. Reported by Al-Bukhari, Muslim, and others. See *Fath al-Bari*, vol. 8, p. 360.

may come with (righteous) deeds on the Day of Resurrection and you with burdens (i.e., sins), then you will be renounced."[1]

In another version:

"People come with (righteous) deeds and you come carrying worldly life on your necks and say, 'O Muhammad, O Muhammad!' and I say, 'I have (already) informed you (of the Message)!'"[2]

Ibn Rajab (may Allah have mercy on him) transcribed the *hadith* reported by At-Tabarani with his own chain of transmitters, where the Prophet (pbuh) said,

"Verily, my household see that they have the best claim to me, but it is not so. Indeed, my patrons among you are those who are Allah-fearing, whoever they are and wherever they are."

Then Ibn Rajab said, "This is testified by what is mentioned in the two *Sahih*s (of Al-Bukhari and Muslim) on the authority of `Amr ibn al-`As that he heard the Prophet (pbuh) saying,

'Surely, the Sons of so and so are not from among my patrons. My protector is Allah and (my patrons are) the righteous among the believers.'

The Prophet (pbuh) meant that his patronage is not to be obtained by virtue of lineage no matter how close it may be, but it is to be obtained by virtue of true belief and righteous deeds. Therefore, the more perfect faith and righteous work a Muslim

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1. *Jami` al-`Ulum wal-Hikam*, p. 422. It means: do not come on the Day of Resurrection with sins while people come with righteous deeds.
2. Ibid.

has, the greater patronage of the Prophet (pbuh) he enjoys, whether he is of close lineage or not.

The Prophet's household (may Allah be pleased with them) realized this fact, so they worked hard seeking to please Allah and show gratitude to Him for the great favor that He honored them with.

It was reported that Tawus ibn Kaysan saw Zayn al-`Abidin `Ali ibn al-Husayn holding the covers of the Ka`bah, swaying as if he was stung, crying as if he was sick, and invoking Allah in the manner of a distressed man. Tawus waited until he stopped crying and invoking, then he came forward towards him and said, "O grandson of the Messenger of Allah (pbuh), I saw you in that condition, though you have three merits that I wish will keep you safe from fear. "What are they, Tawus?" asked Zayn al-`Abidin. He said, "First: you are a grandson of the Messenger of Allah (pbuh); second: your grandfather's intercession on your behalf; and third: Allah's mercy." Zayd al-`Abidin said, "O Tawus, "My being a relative of the Messenger of Allah (pbuh) does not provide me with safety, for I heard the words of Allah, Glorified and Exalted be He:

> ﴿*Then when the Trumpet is blown, there will be no more relationships between them that day, nor will one ask after another!*﴾
>
> (Al-Mu'minun: 101)

#As for my grandfather's intercession, Allah, Whose words are ever exalted, says,

> ﴿*... and they offer no intercession expect for those who are acceptable...*﴾
>
> (Al-Anbiya': 28)

And, as for Allah's mercy, He says,

> ﴿... *for the mercy of Allah is (always) near to those who do good*﴾
>
> (Al-A`raf: 56)."[1]

The faithful people of the Muslim *Ummah* did not hesitate to offer advice to the Prophet's household or to remind them of Allah. Perhaps everybody remembers the words said by `Umar ibn al-Khattab to Sa`d ibn Abi Waqqas (may Allah be pleased with both of them) when he was entrusting him to conquer Persia; he said to him, "O Sa`d, son of the mother of Sa`d, never be seduced when anyone says 'This is the maternal uncle of the Messenger of Allah, and the Companion of the Messenger of Allah,' for Allah, Glorified and Exalted be He, does not remove evil with evil, but He removes evil with good. And, there is no relation between Allah and anyone except obedience; (all) people, the noble and the ignoble, are all the same in the religion of Allah; Allah is their Lord and they are His servants; they vie in superiority with one another before Him through piety and obtain His good rewards with obedience. Therefore, adhere to whatever you saw the Messenger of Allah (pbuh) doing, for it is (the crux of) the matter (i.e., the religion)."[2]

`Abdullah ibn `Abd al-`Aziz, a descendant of `Umar ibn al-Khattab (d. 184 AH), who was known as Al-`Umari[3], inherited frankness for the sake of truth from `Umar. It was reported that once he saw a man from the household of `Ali ibn Abi Talib strutting while walking, so he hastened towards him,

1. `Abd ar-Rahman al-Basha, *Suwar min Hayat at-Tabi`in*, pp. 343-344.
2. Mustafa Najib, *Humat al-Islam*, p. 57.
3. Al-`Umari here means "`Umar-like". (Translator)

held his hand, and said to him, "He whom Allah has honored you by his virtue (i.e., the Prophet (pbuh)) never walked like this". The man never did so again.[1]

4. The Prophet's household followed him in conduct and act

Neither the Prophet (pbuh) nor his household sought worldly pleasures and vanities. They realized the great honor that Allah had granted them, so they were keen on seeking more of His favors and bounties through righteous deeds.

In the field of *jihad*, they were the first to offer their souls in the cause of Islam. The Greater Battle of Badr testified to this fact. On that day, the disbelievers asked the Muslims to select some of them for dueling. A number of the *Ansar* went out for the duel, but the disbelievers said they wanted some of their own people (meaning the *Muhajirun*). The Prophet (pbuh) ordered three of his family to go out to them; they were Hamzah, `Ali, and `Ubaydah ibn al-Harith (may Allah be pleased with them all).

In the Battle of the Trench, `Amr ibn Wudd challenged the Muslims in a duel and `Ali ibn Talib (may Allah be pleased with him) dueled (and killed) him.

In the fields of worship and giving charity, the Prophet's household were distinguishably conscious of Allah, fond of invocation, and generous. For instance, Ibn `Abbas (may Allah be pleased with him) was afflicted by cataract that caused him to lose his vision. People who were known for treating such diseases came to cure him. They said to him, "We can remove that cataract from your eyes, but you should stay five days

1. *Sifat as-Safwah*, vol. 1, p. 336.

without offering any prayers." He said, "No, by Allah! Not even one *rak`ah.* I have been informed that (the Prophet said) whoever neglects offering one prayer intentionally will meet Allah, Glorified and Exalted be He, while He is angry with him."

Ibn Abi Mulaykah said, "I accompanied Ibn `Abbas on a journey from Makkah to Madinah, and he would then stand up for half of the night (in prayer) reciting the Qur'an and glorifying Allah as much as he could."

Ibn `Abbas said, "To provide for a Muslim household for a month or a week, or for whatever Allah may will, is dearer to me than performing *Hajj* (pilgrimage) one time after another. And, to give (even) less than one dirham to one of my Muslim brothers as a present is dearer to me than to spend a dinar in the cause of Allah, Glorified and Exalted be He."[1]

Al-Hasan ibn `Ali (may Allah be pleased with him) went to perform pilgrimage twenty times walking. He said, "I feel shy that I should meet Allah, Glorified and Exalted be He, without walking to His House." It was also reported that he traveled twice at his own expense, and that he bound himself before Allah by an oath three times that if it got to the point where he had to give one pair of his shoes in charity and keep the other he would do so.[2]

Mother of the Believers, `A'ishah (may Allah be pleased with her), set another prominent example in this regard. Al-Qasim - her nephew Muhammad - reported, "Whenever I went out early in the morning I used to pass by the house of (my

1. *Sifat as-Safwah*, vol. 1. p. 249.
2. Ibid., p. 251.

aunt) `A'ishah first to greet her. Once I went to her early in the morning and found her standing up (in prayer) glorifying Allah and reciting

> ﴿ *But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.* ﴾
>
> (At-Tur: 27)

She kept invoking Allah, weeping, and repeating it (this verse). I stood there waiting until I got bored, so I went to the market to get something I needed, then I returned and found her standing up, offering prayer as I left her, and weeping."

Umm Dharrah - a woman who used to visit `A'ishah - reported that Ibn az-Zubayr sent two bags of money to `A'ishah. She said, "I think this is a hundred and eighty thousand (dirhams)." - She was fasting that day. - She asked for a dish then started dividing the money among the people until evening came and not even one dirham remained. In the evening, she asked her slave girl to bring her breakfast. She brought her bread and oil. Umm Dharrah said to `A'ishah, "Could you not keep a dirham of the money you distributed today to buy us some meat with which we would break our fasting?" "Do not scold me! Had you reminded me, I would have done so," replied `A'ishah.

`Urwah said, "I saw `A'ishah distributing seventy thousand (dirhams or dinars) while patching her garment."[1]

`Ali ibn al-Husayn (may Allah be pleased with him) is another brilliant example of good morality among the household of the Prophet (pbuh). He was named Zayn al-`Abidin (meaning "best of worshipers") because he was a devoted and persistent worshiper of Allah. He incised on his ring "My success can only

1. Ibid, vol. 1, pp. 265-266.

come from Allah". On one occasion, a man said evil things about him and insulted him. He went to the man and said, "If what you said about me was true, I ask Allah to forgive me, and if it was false, I ask Allah the Almighty to forgive you". Then he turned away from him. Another man insulted him and he said to him, "There is a hindrance between Hell and me. If I overcome it, I will pay no attention to what you said, and if I do not overcome it, I will be worse than what you said."

Whenever Zayn al-`Abidin (may Allah be pleased with him) performed ablution to offer prayer, his color paled. So, someone asked him, "What is it that which happens to you when you perform ablution?" He replied, "Do you not know between Whose hands I am about to stand and Whom I (am about to) speak to confidentially?"

Ibn `A'ishah said, "I heard the residents of Madinah say, 'We have not seen anyone giving charity in secret since `Ali ibn al-Husayn died'." Muhammad ibn Ishaq said, "A group of the residents of Madinah used to receive their livelihood without knowing who provided them with it. When `Ali ibn al-Husayn died, they did not receive the provision they used to receive at their homes during the night. He used to carry a sack of flour on his back during the night and give it in charity. As the people washed his dead body, they found a black sign on his back made by the sack of flour. He used to maintain the households of a hundred houses.

Loving the Prophet's Companions

Among the aspects of loving the Prophet (pbuh) is to love those who supported him and whom Allah chose as his Companions, to show politeness when dealing with anything

pertinent to them, and to know their rights. This will be tackled through the following points:

1. Loving the Companions draws the Muslim near to Allah and is a sign of love for His Messenger

After mentioning the *Muhajirun* and the *Ansar*, Allah, Glorified and Exalted be He, says,

> ﴾*And those who came after them say: 'Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful'.*﴿
>
> (Al-Hashr: 10)

Al-Qurtubi (may Allah have mercy on him) commented, "This verse proves that loving the Companions is obligatory. This is because Allah has made for those who came after them a share in the spoils of war as long as they kept loving and supporting them and asking Allah to forgive them. Still, whoever insults or thinks evil of any of them has no right to such spoils. This was reported from Malik and other scholars."

Ibn `Abbas (may Allah be pleased with him) said about the same verse, "Allah, the Most High, commands Muslims to ask forgiveness for the Companions of Prophet Muhammad (pbuh), as He knows they will face trials and tribulations."

It was said, "Be a follower of the *Muhajirun*, and if you do not find any of them, then be a follower of the *Ansar*. If you cannot find any of them, then act as they acted. If you cannot do so, then love them and ask Allah to forgive them as Allah orders you to do."(1)

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1. *Al-Jami` li-Ahkam al-Qur'an*, vol. 18, pp. 31-33.

The Prophet (pbuh) said,

"(Be conscious of) Allah in my Companions! (Be conscious of) Allah in my Companions! Do not take them as a target (of your evil gossip) after me, for he who loves them does so because of my love for them (and their love for me), and he who detests them does so because he detests me. Whoever annoys them annoys me and whoever annoys me annoys Allah, Blessed and Exalted be He, and whoever annoys Allah is about to be seized by Him (with His penalty)."[1]

He (pbuh) said about the *Ansar*,

"By Him in Whose hand Muhammad's soul is, there is no person who loves the Ansar to (the day) he meets Allah, Blessed and Exalted be He, except that he meets Allah, Blessed and Exalted be He, while He loves him, and there is no person who detests the Ansar to (the day) he meets Allah, Blessed and Exalted be He, except that he meets Allah, Blessed and Exalted be He, while He detests him."[2]

The Prophet (pbuh) also said about them,

"Whoever becomes a ruler of the Ansar should treat those who do good among them well and forgive whoever (may) do evil among them. Whoever frightens them will be frightening the one who is between these two,"

and he pointed to himself.[3]

Ahmad reported that when Mus`ab ibn az-Zubayr was a ruler of Basra in 67 AH under the Caliphate of his brother `Abdullah

1. Reported by Ahmad and At-Tirmidhi (*Al-Fath ar-Rabbani*, vol. 22, p. 169).
2. Reported by Ahmad and others (*Al-Fath ar-Rabbani*, vol. 22, p. 171).
3. Reported by Ahmad and others (*Al-Fath ar-Rabbani*, vol. 22, p. 171).

ibn az-Zubayr, he was informed that the man who was entitled to look after the affairs of the *Ansar* and communicate between them and the ruler had committed something wrong, so he decided to punish him. Anas ibn Malik (may Allah be pleased with him) entered (to Mus`ab) and said, "I heard the Messenger of Allah (pbuh) saying,

> *'Treat the Ansar well. Accept (the good deeds) done by those who do good among them and overlook (the evil deeds) that any of them (may) do'".*

Thereupon Mus`ab left his seat - where he used to sit as a ruler - and stuck his cheek to the carpet and said, "The command of the Messenger of Allah (pbuh) is to be obeyed submissively."[1]

`Abdullah ibn al-Mubarak said, "Whoever has two qualities will get salvation: truthfulness and loving the Companions of Prophet Muhammad (pbuh)."[2]

2. The Companions' superiority and dignity

The Qur'an and the *Sunnah* contain texts that confirm the superiority of the Prophet's Companions (may Allah be pleased with them), how they were the first to embrace Islam, and how Allah and His Messenger praised their sincere actions for the sake of this religion.

In the Glorious Qur'an, we read:

> ﴿*Muhammad is the Messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from*

1. *Al-Fath ar-Rabbani*, vol. 22, p. 171.
2. *Ash-Shifa'*, vol. 2, p. 42.

Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration... ﴾

(Al-Fath: 29)

﴿ *Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts...* ﴾

(Al-Fath: 18)

﴿ *Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah, as well as those who give (them) asylum and aid, these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.* ﴾

(Al-Anfal: 74)

In the quotations taken from the statements made by Muslim scholars - concerning this subject - other Qur'anic texts will be mentioned.

In the Prophetic *Sunnah*, we read the Prophet's *hadith*:

"There will come a time when a group of people will wage a war. It will be said, 'Is there among you anyone who accompanied the Messenger of Allah (pbuh)?' They will say, 'Yes,' and so they will be granted victory. Then a time will come when a group of people will wage a war. It will be said, 'Is there among you anyone who accompanied the Companions of the Messenger of Allah (pbuh)?' They will say, 'Yes,' and so they will be granted victory. Then a time will come when a group of people will wage a war. It will be said, 'Is there among you anyone who accompanied those who accompanied the Companions of the Messenger

of Allah (pbuh)?' They will say, 'Yes,' and so they will be granted victory."(1)

The Prophet (pbuh) also said, *"The best among (the members of) my nation* [and in another version: *"The best of people..."* and in a third one: *"The best of generations..."] is my generation then those who will come after them then those who will come after them."* `Imran (the narrator) said, "I do not remember whether the Prophet mentioned two or three generations after his generation..."(2)

In the quotations taken from the statements made by some Muslim scholars other related Prophetic *hadith*s will be cited.

`Abdullah ibn Mas`ud (may Allah be pleased with him) said,

"As Muhammad (pbuh) had the purest heart among people, Allah chose him to be His beloved and His Messenger to them. Then, as the Prophet's Companions had the purest hearts among people after him, Allah chose them to be his ministers and to defend His religion. Therefore, that which they (the Companions) see as good is good in the sight of Allah and that which they see as evil is as such in His sight."(3)

He also said about them,

"May the person who seeks to follow in someone's footsteps follow in the footsteps of the Companions of the Messenger of Allah (pbuh). This is because they were the most dutiful Muslims among this nation, the most knowledgeable among them... of the most fitting guidance, and the best in all situations

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1. Reported by Al-Bukhari (*Fath al-Bari*, vol. 7, p. 5).

2. Ibid.

3. Reported by Ahmad and others (*Bulugh al-Amani*, vol. 22, p. 170).

among them. Allah chose them to be companions of His Prophet (pbuh) and to establish His religion. So, take heed of their superiority and follow in their footsteps, for they were rightly guided."[1]

3. Showing politeness towards them is required and insulting them is condemned

Due to the unique superiority of the Prophet's Companions, Muslims must show politeness and respect towards them and take care not to defame or insult any of them in any way. The Prophet (pbuh) ordained:

> *"(Be conscious of) Allah in my Companions! (Be conscious of) Allah in my Companions! Do not take them as a target (of your evil gossip) after me..."*

as we mentioned before. He also said,

> *"As far as my Companions are concerned, do not indulge (in anything that may be) against them."*[2]

The Messenger of Allah (pbuh) moreover said,

> *"Consider me as regards my Companions, and my relatives by means of marriage (by respecting and not harming them), for whoever considers me as regards them Allah will protect him in this life and the Hereafter, and whoever does not consider me as regards them Allah will turn aside from him; and whoever Allah turns aside from him He is about to seize him (with a severe penalty)."*[3]

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1. \`Ajjaj al-Khatib, *Abu Hurayrah*, p. 34.
2. As-Suyuti, *Al-Jami\` as-Saghir*.
3. Ibid.

Further, but the Prophet (pbuh) warned the great Companion Abu Bakr (may Allah be pleased with him) against enraging his Companions. `A'idh ibn `Amr (may Allah be pleased with him) reported that Abu Sufyan came upon Salman, Suhayb, and Bilal in the presence of a group of people. They said, "By Allah, Allah's swords did not get the neck of His enemy as they were required to". Abu Bakr said, "Do you say that to the master of Quraysh?" Then Abu Bakr went to the Prophet (pbuh), and on informing him about what had happened the Prophet said, *"O Abu Bakr, perhaps you annoyed them? If you annoyed them, then you annoyed your Lord!"* After that Abu Bakr went to them and asked, "O brothers, did I annoy you?" "No, may Allah forgive you, brother!" they replied.[1]

Al-Qurtubi (may Allah have mercy on him) commented expressively on this subject, so I will quote what he said - though the quotation is a little bit long - because they are quite beneficial words. He said,

"Abu `Urwah az-Zubayri - a descendant of Az-Zubayr - reported: 'We were in the presence of Malik ibn Anas when a man was mentioned to have undervalued the Companions of the Messenger of Allah (pbuh). Malik recited this verse: *"Muhammad is the Messenger of Allah; and those who are with him..."* until he reached ﴿*...(filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them...*﴾ (Al-Fath: 29). Then Malik said, 'Whoever's heart has "rage at" any of the Companions of the Messenger of Allah (pbuh), is apt to be included in those mentioned in this verse (i.e., those whose hearts are filled with "rage at them").' This was cited by Al-Khatib."

1. *Sahih Muslim* (abridged), p. 447.

Al-Qurtubi went on to say:

"Malik was right when he said that and his interpretation was correct, for whoever defames any one of them or claims that something he reported is not true, has in fact denied something legislated by Allah, the Lord of the Worlds, and has thus nullified part of the Islamic law. Allah, the Almighty, states, *"Muhammad is the Messenger of Allah; and those who are with him..."* to the end of the verse, and says, ﴾*Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree...*﴿ (Al-Fath: 18) in addition to the other verses where Allah praises the Prophet's Companions and affirms their truthfulness and right guidance. Allah, the Most High, says, ﴾*... men who have been true to their Covenant with Allah...*﴿ (Al-Ahzab: 23) and says,

> ﴾*(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones.*﴿
>
> (Al-Hashr: 8)

After that Allah (Glory be to Him) says, *"But those who before them, had homes (in Medina) and had adopted the Faith..."* to ﴾*... they are the ones that achieve prosperity*﴿. (Al-Hashr: 9) Allah, the Almighty, knows the reality of what they were and how they acted in this life and their abode in the Hereafter.

Besides, the Prophet (pbuh) said,

> *'The best of generations is my generation then those who will come after them..."*

and said,

"Do not insult my Companions, for if any one of you were to spend (in the cause of Allah) as mush gold as (the size of mount) Uhud, he would not have spent a handful of what one of them spent or (even) half of it (i.e., half of a handful).'

Al-Bukhari reported these two *hadith*s. In another version:

'... for if any one of you were to spend (in the cause of Allah) all that which in the earth, he would not have spent a handful of what one of the Companions spent or (even) half of it.'

Al-Bazar reported on the authority of Jabir that the Prophet (pbuh) said,

'Verily, Allah has chosen my Companions above all nations, except for the Prophets and Messengers, and has chosen for me four of my Companions - i.e., Abu Bakr, `Umar, `Uthman, and `Ali - making them (special) Companions of mine'.

The Prophet also said,

'There is goodness in all my Companions'.

Allah's Messenger moreover said,

'Verily, Allah, Glorified and Exalted be He, has chosen me, and has chosen my Companions for me and made for me from among them ministers and relatives by means of marriage (e.g., brothers-in-law and sons-in-law). So, whoever insults them will incur the curse of Allah, the

angels, and all people, and Allah will not accept from him neither repentance nor expiation.'

There are many other *hadith*s in this regard. Therefore, every Muslim should take care not to indulge in any act or saying that may involve any insult towards the Companions."

Then Al-Qurtubi said,

"Thus, whoever attributes any act of lying to any one of the Companions, has gone out of the religion and belied the Messenger of Allah (pbuh) himself. To belie any one of the Companions is regarded as an insult, and the Messenger of Allah (pbuh) cursed whoever insults his Companions. So, to confirm not to repeat, he who attributes lying to any of them will incur Allah's curse, as the Messenger of Allah (pbuh) confirmed when stating that Allah would curse any one who would insult or belie any of his Companions.

`Umar ibn Habib reported,

'Once I was in the presence of Harun ar-Rashid when the attendants argued so loudly about some question. One of them sought proof in a *hadith* reported by Abu Hurayrah but another one said, 'This *hadith* cannot be acceptable as said by the Messenger of Allah (pbuh) because Abu Hurayrah is not a trustworthy narrator'. Thus, they obviously belied Abu Hurayrah's narration and I observed that Ar-Rashid supported their claim. Thereupon I said, 'This is an authentic *hadith* that the Messenger of Allah (pbuh) said, and Abu Hurayrah is a trustworthy transmitter, whether he transmitted sayings of the Prophet (pbuh) or of anyone else'. Ar-Rashid looked at me angrily, then I returned home. After a while, someone came and said that the Commander of the Believers (Ar-Rashid) wanted

me and that I should take my shroud with me, for I would be killed. I said, 'O Allah, you know I defended a Companion of your Prophet lest one of his Companions should be belied, so please protect me from him!' Then I was made to enter to Ar-Rashid as he was sitting on a chair holding a sword by his hand and a nat` (a leather mat used during executions) was placed before him. On seeing me Ar-Rashid said, 'O `Umar ibn Habib, no one ever replied to a statement I made as you did!' I said, 'O Commander of the Believers, what you said and argued about involved disdain of the Messenger of Allah (pbuh) and what he was sent with. Were his Companions to be liars, the Islamic law would have been false, and the religious rules and rulings concerning fasting, prayer, divorce, marriage, and penalties, would all be null and unacceptable.' Thereupon Harun ar-Rashid realized that he was wrong, then he said, 'O `Umar ibn Habib, you have revived my (faith), may Allah always revive yours!' After that he ordered that I be given ten thousand dirhams.'"

Al-Qurtubi concluded,

> *"So, all the Prophet's Companions are reliable and trustworthy and they are among Allah's friends whom He chose as the best of people after His Prophets and Messengers. This is the view adopted by Ahl as-Sunnah and the majority of the leading scholars of this nation."*[1]

The Hafizh Abu Zur`ah - `Abdullah ibn `Abd al-Karim ar-Razi (d. 264 AH) - said,

"Whenever you hear a person depreciating any of the Companions of the Messenger of Allah (pbuh) then beware that he is an infidel. This is because the Messenger of Allah (pbuh),

1. Al-Qurtubi, *Tafsir*, vol. 16, pp. 296-299.

the Qur'an, and all that which he was sent with are true. This truth has been transmitted to us through the Companions, and such infidels want to vilify them in order to disprove the authenticity of the Qur'an and the *Sunnah*, though it is they who are worthy of vilification."(1)

Also, Ayyub as-Sakhtiyani said,

"Whoever praises the Companions of Prophet Muhammad (pbuh) is free from hypocrisy and whoever depreciates any of them is an innovator in the religion and contradicts the *Sunnah* and the Righteous Predecessors, and I am afraid to say that none of his good deeds will be accepted unless he loves all of them and his heart is free from anything against them."(2)

This superiority is authentically confirmed for all the Prophet's Companions - though they are of different degrees -, yet still they must be respected without differentiation. In this context, we may quote what Muslim reported on the authority of Al-Hasan al-Basri. that `A'idh ibn `Amr, a Companion of the Prophet (pbuh), once entered upon `Ubaydullah ibn Ziyad and said, "O son, I heard the Messenger of Allah (pbuh) saying,

> *'Verily, the worst of rulers are those who are merciless (towards their subjects),'*

so beware not to be one of them." He said, "Sit down. You are not one of the superior (and knowledgeable) Companions of the Prophet Muhammad (pbuh)." He said, "Was any of them inferior? Actually, inferiority appeared - after they were gone - in the people that came after them."(3)

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1. `Ajjaj al-Khatib, *Abu Hurayrah*, p. 34.
2. *Ash-Shifa'*, vol. 2, p. 42.
3. *Riyad as-Salihin*, p. 99.

4. Defaming the Companions under the pretext of false sectarianism

Some people may defame the Prophet's Companions in favor of the Prophet's household, forgetting that the latter are exempt from them and from their claims. Imam `Ali ibn Abi Talib (may Allah honor his face) said about Abu Bakr and `Umar (may Allah be pleased with both of them), "By Him Who has created seeds and air, no one loves them except a believer and no one detests them except a defector, for loving them is (a sign of) belief and detesting them is (a sign of) defection".[1]

Once an Iraqi delegation came to Imam `Ali's grandson, Zayn al-`Abidin `Ali ibn al-Husayn, and said words against Abu Bakr, `Umar, and `Uthman. When they finished Zayn al-`Abidin asked them, "Who are you? Were you from among the foremost Emigrants who were driven out of their homes and away from their property?" "No!" they answered. He asked again, "So, were you from among those who, before them, had homes (in Madinah) and had adopted the Faith, and who loved those who emigrated to them?" "No!" was their answer. "Then you admit that you were not from among either of the two parties, and I bear witness that you do not even belong to those about whom Allah, the Almighty, says,

> ﴿*And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith...*﴾
>
> (Al-Hashr: 10)

Get out of here, may Allah punish you!" In another version: "If you are not from among those involved in the third verse, then you may not be Muslims any more."[2]

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1. Al-Maltawi, *Ar-Rasul fil-Qur'an*: p. 454.
2. Al-Qurtubi, *Tafsir*, vol. 18, p. 31.

Moreover, his son, Muhammad, was reported to have said to a Muslim, "O Jabir, I have been told that an Iraqi group claim that they love us but say words against Abu Bakr and `Umar, alleging that I have ordered them to do so. Tell them that I call Allah to witness that I am exempt from them. By Him in Whose Hand Muhammad's soul is, if I have power, I will draw nearer to Allah, Glorified and Exalted be He, by shedding their blood. I invoke Allah that I may be barred from the intercession of Prophet Muhammad (pbuh) if I do not keep asking Allah to forgive them and have mercy on them (i.e., Abu Bakr and `Umar) ..."[1]

Once a man asked him about decorating swords and he said, "There is no harm in this, for Abu Bakr as-Siddiq (the Truthful) decorated his sword". The man said, "Did you say: the Truthful?" He jumped directing himself towards the *qiblah* (prayer direction) and said, "Yes, the Truthful, the Truthful, and whoever does not admit that he is the Truthful, may Allah not accept any of his words as true neither in this world nor in the Hereafter!"[2]

5. Mu`awiyah, may Allah be pleased with him

Mu`awiyah (may Allah be pleased with him) is one of the Companions who have frequently been subjected to defamation and insult, to the extent that many Muslims think he was like the contemporary deceptive politicians and kings. He has been described in a way that is not suitable for a person who was the Prophet's brother-in-law, Companion, and scribe of Revelation. That is why I would like to cite the following merits of Mu`awiyah (may Allah be pleased with him):

1. *Sifat as-Safwah*, vol. 1, p. 304.
2. Ibid., vol. 1, p. 304.

Mu`awiyah was one of the scribes who recorded Revelation for the Messenger of Allah (pbuh). He was appointed as a ruler of the Levant (Ash-Sham) both in the era of `Umar ibn al-Khattab, who was very scrupulous and rigid in his decisions regarding the appointment of rulers, and in the era of `Uthman (may Allah be pleased with them all). During his rule, Mu`awiyah protected the territories and borders of the Muslim lands and defeated the enemies of Islam. Everybody testified that he was a clever politician. He initiated new systems that were not known then in the Muslim State, such as establishing a squadron and the post service. Mu`awiyah also reported *hadith*s on the authority of a number of the Companions, and the authors of the Sixth Books of *Hadith* reported thirty *hadith*s on his authority.(1)

Mu`awiyah was honored with Islam and with being a Companion and a brother-in-law of the Prophet (pbuh). The Messenger of Allah (pbuh) invoked Allah on his behalf, saying,

> *"O Allah, make him (a source of) guidance and rightly guided, and guide others through him!"*(2)

This Prophetic invocation was reported on the authority of many Companions.

Al-`Irbad ibn Sariyah reported that he heard the Messenger of Allah (pbuh) invoking Allah, saying,

> *"O Allah, teach Mu`awiyah writing and counting and protect him from the torment (of Hell)!"*(3)

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1. See *Al-`Awasim min al-Qawasim*, pp. 203.
2. Reported by Ahmad. See *Bulugh al-Amani*, vol. 22, p. 356.
3. Reported by Ahmad and Al-Bazzar (*Bulugh al-Amani*, vol. 22, p. 356).

Some of the prophecies of the Prophet (pbuh) took place in Mu`awiyah's era, including his being a ruler (and a Caliph). It was reported that once Mu`awiyah was pouring water to help the Prophet perform ablution when he (pbuh) raised his head towards him once or twice and said,

> *"O Mu`awiyah, if you become a ruler, be conscious of Allah, Glorified and Exalted be He, and be just".*

Mu`awiyah said, "Since then, I have been sure that I would be tested with such an assignment because of what the Prophet (pbuh) said, and now I have become as he said."[1]

The Prophet (pbuh) also told Umm Hiram, daughter of Milhan, that a group of his nation would journey sea (in Allah's cause), resembling kings on thrones. This took place during the rule of Mu`awiyah (may Allah be pleased with him) when he invaded Cyprus and conquered it in 27 AH in the era of `Uthman (may Allah be pleased with him).[2]

Ibn `Abbas and others testified that Mu`awiyah was knowledgeable of Islamic jurisprudence. Al-Bukhari reported on the authority of Ibn Abi Mulaykah, who said, "Once Mu`awiyah performed the *witr* prayer by offering only one *rak`ah* after the *`Isha'* prayer in the presence of a *mawla* of Ibn `Abbas. When that *mawla* told Ibn `Abbas about that he said, 'Let him be, for he accompanied the Messenger of Allah (pbuh)'. In another version: 'He is knowledgeable of Islamic jurisprudence'."[3]

In addition to this we may quote an example of Mu`awiyah's instant response to other people's advice and his submission to

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1. Reported by Ahmad and Abu Ya`la (*Bulugh al-Amani*, vol. 22, p. 257).
2. *Al-`Awasim min al-Qawasim*, p. 207. The *hadith* was reported by Al-Bukhari.
3. Reported by Al-Bukhari.

the truth. Abu Maryam al-Azdi reported that he said to Mu`awiyah (may Allah be pleased with him), "I heard the Messenger of Allah (pbuh) saying,

> *'Whoever Allah positions to be in charge of the affairs of Muslims and does not fulfill their needs and alleviate their indigence and poverty, Allah will not fulfill his needs and alleviate his indigence and poverty on the Day of Resurrection."*

So, Mu`awiyah appointed a man to fulfill the people's needs."[1]

Comparing between Mu`awiyah and `Umar ibn `Abd al-`Aziz (may Allah be pleased with both of them) one of the Righteous Predecessors said, "A day that Mu`awiyah witnessed with the Messenger of Allah (pbuh) is better than `Umar ibn `Abd al-`Aziz and his household!"[2]

A man said to Al-Mu`afa ibn `Imran, "How can `Umar ibn `Abd al-`Aziz be compared to Mu`awiyah (meaning the former was better)?" Al-Mu`afa became angry and said, "No one is to be compared to the Companions of the Prophet (pbuh). Mu`awiyah was his Companion, brother-in-law, and his scribe of Allah's Revelation".[3]

And, Abu Zur`ah gave an expressive reply when a man said to him, "I hate Mu`awiyah". "Why?" he asked him. "Because he fought `Ali," answered the man. Abu Zur`ah said, "Woe to you! The Lord of Mu`awiyah is Ever Merciful and his rival is an honorable, generous rival, so why should you interfere between them both?"[4]

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1. Reported by Abu Dawud and At-Tirmidhi (*Riyad as-Salihin*, p. 271).
2. Ibn Kathir, *Al-Ba`ith al-Hathith*, p. 153.
3. *Ash-Shifa'*, vol. 2, p. 43.
4. *Al-`Awasim min al-Qawasim*, commentary No. 206.

6. Refraining from the disputes and discords that took place between the Companions

The enemies of Islam and some hypocrites aroused certain disputes and discords between the Prophet's Companions. A lot of deceptive and false news concerning these disputes have been spread among Muslims in order to distort the bright and pure picture of Islamic history and the biographies of the early Muslim pioneers who are good examples and noble models for all Muslims. The enemies of Islam and the prejudiced hypocrites tried in the first place to denigrate the Islamic *Shari`ah* and the Prophet's *Sunnah* by defaming their transmitters (may Allah be pleased with all of them). Then some ignorant Muslims propagated their claims, without authentication or investigation, sometimes in the name of "scientific methodology" and other times under the pretext of "productive criticism for avoiding the previous mistakes". However, their activities had nothing to do with any of this.

Also, besides the disputes and discords that took place amongst the Companions, they also committed certain "slight" faults. A Muslim who wants to avoid indulging in any mistakes concerning this sensitive matter, may consider the method represented in the following quotations:

Prophesying the future, the Prophet (pbuh) said,

> *"There will be a discord between my Companions, which Allah will forgive for them because of their being my Companions, then certain people will follow it after them and this will lead them to the Fire."*[1]

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1. Al-Qurtubi, *At-Tadhkirah*, p. 579.

The Prophet (pbuh) also said, *"There will be (destructive) discords after me"*. The listeners asked, "Shall we be destroyed if they happen among us?" The Prophet (pbuh) said, *"Killing will be sufficient for my Companions,"*[1] meaning it would be sufficient for any of them who would commit the mistake of fighting during those discords to be killed, as it would be an expiation for him.

Ibn Taymiyah (may Allah have mercy on him) said, "Among the principles of *Ahl as-Sunnah wal-Jama`ah* is that their hearts and tongues must be free from anything against the Companions of the Messenger of Allah (pbuh), just as Allah says in the Qur'an:

> ﴿*And those who came after them say: 'Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancor (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful.'*﴾
>
> (Al-Hashr: 10)

So, they refrain from indulging in any disputes that occurred between the Companions and just say: the traditions that have been reported about their faults include some that are mere lies and some that have incurred additions or omissions. And, any authentic tradition among these reported traditions must be dealt with as follows: the Companions practiced personal reasoning (*ijtihad*) concerning the matters in question, and a person who practices *ijtihad* is prone to deliver a correct opinion or otherwise. This should be adopted along with the belief that none of the Companions was protected from committing sins,

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1. Reported by Ahmad and At-Tabarani (*Bulugh al-Amani*, vol. 22, p. 170).

whether major or minor, but they all had merits and did superior acts by the virtue of which their mistakes should be forgiven, especially with the fact that they might be forgiven mistakes that would not be forgiven for others after them. Besides, if any of them made a mistake, he either repented to Allah or did a good deed that removed it, or it was forgiven for him because of his being an early Muslim or due to the intercession of Prophet Muhammad whose Companions are the worthiest to receive that intercession. In addition to this, perhaps he was afflicted by some trial that expiated for his sin.

This is as far as the sins they actually committed are concerned, but as for the matters they practiced *ijtihad* in: they either reached a correct opinion and so they would receive two rewards, or they delivered a wrong judgment, so they would receive only one reward and the wrong they did would be forgiven.

Moreover and important still, even the acts that may be regarded as unacceptable on the part of the Companions are very few as compared to their innumerable merits and good deeds, such as believing in Allah and His Messenger, striving in the cause of Allah, emigrating with the Prophet and helping him, in addition to their profound knowledge and other righteous deeds. Therefore, whoever studies their biographies and contemplates about the merits that Allah bestowed on them, will become sure that they are the best of people after the Prophets and that they are the "elect" of this nation which, itself, is the best of nations and the most honorable among them in the sight of Allah."(1)

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1. *Al-`Aqidah al-Wasitiyyah*, pp. 17-18.

Ibn Kathir commented similarly on the same topic, but what is worth noting is that there were not even a hundred Companions in the two fighting parties, of `Ali and Mu`awiyah.[1]

Judge Abu Bakr ibn al-`Arabi wrote a valuable book that is worth reading, called *Al-`Awasim min al-Qawasim* (Protection from Destructive Calamities). In this book, the author refuted the doubts that were aroused concerning the Prophet's Companions, removed ambiguities, and clarified what is correct and what is not in this concern. Then he said,

"As this was how things happened, you must pay no attention to those trouble makers and instigators of chaos. You should adhere to the path of the rightly-guided Muslims and keep your tongue from indulging in anything against them. Be careful that you are not among those who will be prone to destruction on the Day of Resurrection because of their being opponents of the Companions of the Messenger of Allah (pbuh), for destruction is the penalty of whoever opposes those honorable Companions. Leave the past to itself, as Allah has already made His judgments regarding them, and do your best to fulfill your duties whether in terms of belief or in terms of action. Do not speak at length about things that will not be of any benefit to you, and avoid those who treat the religion of Allah as a jest, because Allah never perishes the reward of whoever does righteous deeds. May Allah have mercy on Ar-Rabi` ibn Khaytham who said on hearing that Al-Husayn had been killed, 'Have they killed him?' They said, 'Yes'. Then he said,

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1. *Al-Ba`ith al-Hathith*, p. 154.

﴿*O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! It is Thou that wilt judge between Thy Servants in those matters about which they have differed.*﴾

(Az-Zumar: 46)

Then Ar-Rabi` said, 'To Allah will they return and it is He who will reckon their deeds!' He said nothing else, as this is what reason and religiosity require. One must refrain from judging people in such matters, as only Allah is the One to judge them."[1]

Interpreting the Qur'anic verse ﴿*If two parties among the Believers fall into a quarrel...*﴾ (Al-Hujurat: 9) Al-Qurtubi (may Allah have mercy on him) said,

"Tenthly: it is impermissible to attribute any definitely confirmed mistake to any of the Companions, because each one of them practiced personal reasoning regarding those matters for the sake of Allah. And still, they all are our leaders and Imams, and it is part of our obedience to Allah to abstain from indulging in the disputes that took place between them and to speak about them in the best way, due to their being the Prophet's Companions and because he forbade that any Muslim should insult them. Furthermore, Allah has forgiven them and declared that He is pleased with them, besides the relevant *hadith*s transmitted through different chains of transmitters. For example, the Prophet (pbuh) said that Talhah was a "martyr walking on the earth". So, if his fighting was an act of disobedience, his being killed as a result of it would not be regarded as martyrdom, nor would it be as such if he did so as a result of misinterpretation or negligence in fulfilling his duties.

1. *Al-`Awasim min al-Qawasim*, pp. 180-181.

This is because martyrdom is only granted to a person who is killed for a religious cause. Consequently, it is a must to deal with their disputes in the way we have just pinpointed. Another proof of this is conveyed by the authentic traditions reported by `Ali that the killer of Az-Zubayr would enter the Fire, and his saying, 'I heard the Messenger of Allah (pbuh) saying,

> *'Tell the killer of the son of Safiyyah that he will enter the Fire'.*

It is thus authenticated that neither Talhah nor Az-Zubayr were disobedient or sinful when they indulged in that fighting, because if they were as such, the Prophet (pbuh) would have not told that Talhah was a martyr or that the killer of Az-Zubayr would enter the Fire. This also applied to anyone who did not fight as a result of correct interpretation, which Allah had inspired him. Therefore, no one should invoke curses on them or accuse them of disobedience and deny all their merits and activities for the sake of Islam. May Allah be pleased with all of them!

A Muslim (scholar) was asked about the bloodshed that took place among the Companions and he said,

> *﴿That was a People that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!﴾*
>
> (Al-Baqarah: 134, 141)

Another one (`Umar ibn `Abd al-`Aziz) was also asked about that and he replied, 'Allah protected my hand from participating in that bloodshed, so I should not let my tongue speak about it,' meaning lest he should fall into mistakes if he did so, by judging any of them wrongly. Another person said, 'The disputes that took place between the Companions were similar to those that

happened between the brothers of Prophet Yusuf, but this did not cause them not to belong to a family of Prophets any longer.' Al-Hasan al-Basri was asked about their fighting and he answered, 'That fighting was witnessed by the Prophet's Companions, not us, and they knew more about it than we ever will; we follow them in whatever they agreed upon and do not indulge in any discussions about anything they differed about'."[1]

Further, Ash-Sha`bi was asked about the Muslims' disputes concerning `Uthman and `Ali (may Allah be pleased with both of them) and he said, "I do not need to be (give a reply that would make me) a disputant of `Uthman ibn `Affan or of `Ali ibn Abi Talib (may Allah be pleased with both of them) on the Day of Resurrection".[2]

Loving things connected to the Prophet (pbuh)

Every Muslim should love and be attached to anything connected to Prophet Muhammad (pbuh).

This includes love for Makkah, Madinah, and Jerusalem, which were abodes of Revelation and which witnessed great events, glories, and sacrifices.

We have already mentioned how Ibn `Umar (may Allah be pleased with him) was greatly attached to all things connected and attributed to the Prophet (pbuh). It was also reported that someone suggested to `Uthman (may Allah be pleased with him), when he was besieged in Madinah, to leave it and flee, but he said, "I will never leave the abode of my emigration where I was a neighbor of the Messenger of Allah (pbuh)".[3]

1. Al-Qurtubi, *Tafsir*, vol. 16, pp. 321-322 (summarized).
2. *Suwar min Hayat at-Tabi`in*, p. 180.
3. *Hayat as-Sahabah*, vol. 2, p. 379.

Al-Bukhari reported that `Umar ibn al-Khattab (may Allah be pleased with him) invoked Allah, saying, "O Allah, grant me martyrdom in Your cause and make my death in the sacred precincts of Your Messenger (pbuh)!"[1]

It is very important to emphasize here that, no one should let his love for these places make him exaggerate in dealing with them, as to commit any polytheistic act by seeking their help or circumambulate them... etc. Some scholars have set the condition that a visitor of these places must not believe that he must visit a place that he is not legally entitled to visit. We have already cited how Zayn al-`Abidin warned the man who crept into the Prophet's grave, because he realized that Satan had deceived that man and led him astray.

It was reported that `Umar observed that people had started to offer prayers in a place, saying that the Prophet (pbuh) offered prayer therein. So, `Umar said, "The People of the Book were destroyed because they turned the remains of their Prophets into churches and monasteries. Whenever the time of a prayer comes while someone is in (this place) let him offer it, if not he should go on his way."

For the same reason, `Umar ordered that the tree under which the Covenant of Pleasure took place should be cut down. Due to this, Imam Malik viewed that it is legally detestable to follow up and offer prayers in the places where the Prophet (pbuh) offered prayers on his way from Madinah to Makkah for performing the Farewell Pilgrimage. But, this does not apply to the places mentioned in texts such as the Quba' Mosque. By this, Imam Malik wanted to block the means to evil, as he realized

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1. *Fiqh as-Sunnah*, vol. 1, p. 648.

that dealing with such a matter leniently - though doing it is permissible in principle - might lead to an act of disobedience, especially when there is a long gap of time.[1]

As we are still speaking about loving things connected to the Prophet (pbuh), we should assert love for the Glorious Qur'an, which was revealed to the Prophet (pbuh) as a source of guidance for all Muslims. Ibn Mas`ud said, "If you want to judge yourself, ask yourself whether you love the Qur'an, for he who loves the Qur'an loves Allah and His Messenger."[2]

Our love for the Qur'an requires that we love reciting it, contemplate on its verses, show politeness towards it, and call others to it.

Also among the requirements of loving things connected to the Prophet (pbuh) is to love his nation, advise its members, seek to do whatever benefits it, and drive harm away from it, as the Prophet (pbuh) was always kind and merciful towards the believers.[3]

Other examples of the Companions' love for things connected to the Prophet (pbuh)

Al-Bayhaqi and others reported that Abu Bakr (may Allah be pleased with him) said to `Umar (may Allah be pleased with him) after the death of the Prophet (pbuh), "Let us visit Umm Ayman (may Allah be pleased with her) as the Messenger of Allah (pbuh) used to visit her". When they reached her, Umm Ayman started weeping. They said to her, "Why are you

1. See *Bulugh al-Amani min Asrar al-Fath ar-Rabbani*, vol. 11, p. 99, vol. 12, pp. 39-41.

2. *Ash-Shifa'*, vol. 2, p. 22.

3. Ibid.

weeping? What is with Allah is better for His Messenger". She said, "By Allah, my weeping is not because I did not know that what is with Allah is better for His Messenger, but I am weeping because the Revelation will no longer be sent down from heavens!" On hearing this, Abu Bakr and `Umar burst into tears as well.[1]

Once `Umar assigned three thousand (dirhams or dinars) for his son `Abdullah and three thousand and three hundred for Usamah ibn Zayd (may Allah be pleased with them all). So, `Abdullah said to his father, "Why did you give him more than me? By Allah, he never preceded me to a battle!" `Umar replied, "Because Zayd (Usamah's father) was dearer to the Messenger of Allah (pbuh) than your father and Usamah was dearer to him than you, so I gave preference to a person beloved by the Messenger of Allah (pbuh) over mine."[2]

Also, Mu`awiyah was told that Kabis ibn Rabi`ah resembled the Messenger of Allah (pbuh) (in physical appearance). So, when he entered upon him Mu`awiyah stood up to receive him, kissed him between his eyes, and granted him Al-Mirghab (a river in Basra), because his image resembled that of the Messenger of Allah (pbuh).[3]

1. *Hayat as-Sahabah*, vol. 2, p. 326.
2. *Ash-Shifa'*, vol. 2, p. 39.
3. Ibid., vol. 2, p. 40.

4. Obedience, Compliance, and Instant Response to the Prophet's Orders

Allah (Glorified and Exalted be He) did not send Messengers to people in order that they might busy themselves with their physical or mental beauty or that they pay attention to the Messengers and ignore the Messages with which He sent them. However, Allah, the Most High, sent His Messengers (peace be upon all of them) to inform their people of the religion of Allah and to be obeyed by those people. Allah says,

﴾*We sent not a Messenger, but to be obeyed, in accordance with the Will of Allah...*﴿

(An-Nisa': 64)

This obedience to Allah's Messengers is the most important sign of love for them and the most essential requirement of belief in their Messages. By the same token, showing any act of disobedience or any negligence is a clear sign of hypocrisy and defection:

﴾*They say, 'We believe in Allah and in the Messenger, and we obey': but even after that, some of them turn away: they are not (really) Believers. When they are summoned to Allah and His Messenger, in order that He may judge between them, behold, some of them decline (to come). But if the right is on their side, they come to him with all submission. Is it that there is a disease in their hearts? Or do they*

doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong. The answer of the Believers, when summoned to Allah and His Messenger, in order that he may judge between them, is no other than this: they say, 'We hear and we obey': it is such as these that will attain felicity. It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end). They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: 'Swear ye not; obedience is (more) reasonable; verily, Allah is well acquainted with all that ye do.' Say: 'Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear (Message). Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion-the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: They will worship Me (alone) and not associate aught with Me.' If any do reject Faith after this, they are rebellious and wicked. So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy. ﴾

(An-Nur: 47-56)

﴾*But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction.*﴿

(An-Nisa': 65)

Allah (Glory be to Him) has ordained and confirmed obedience to His Messenger (pbuh) in many verses of the Qur'an and has made that obedience part of obedience to Himself and a means to success, guidance, and leading a happy life both in this world and in the world to come. Likewise, Allah, the Almighty, has made disobedience to the Prophet (pbuh) a cause of loss, humiliation, and disgrace, to the extent that the residents of the Fire would wish they obeyed him:

﴾*The Day that their faces will be turned upside down in the Fire, they will say: 'Woe to us! would that we had obeyed Allah and obeyed the Messenger!'*﴿

(Al-Ahzab: 66)

Along with the Glorious Qur'an, the Prophet's *Sunnah* contains texts that encourage Muslims to obey the Prophet (pbuh) and warn them about going against his orders. We have already quoted some of these texts, but we may cite the following two texts as well:

The Prophet (pbuh) said,

"He who obeys me obeys Allah and he who disobeys me disobeys Allah, and he who obeys a ruler I appoint obeys me and he who disobeys a ruler I appoint disobeys me."[1]

1. Reported by Al-Bukhari on the authority of Abu Hurayrah.

The Messenger of Allah (pbuh) also said,

"All my nation will enter Paradise except those who refuse".

The listeners asked, "O Messenger of Allah, who will refuse?" The Prophet answered,

"Whoever obeys me will enter Paradise and whoever disobeys me refuses (to enter it)."[1]

Examples of the Companions' obedience and instant compliance to the Prophet's orders

1. Allah, the Almighty, says,

﴿*It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.*﴾

(Al-Ahzab: 36)

Among the *hadiths* reported about the occasion of revelation of this verse is what Imam Ahmad reported on the authority of Anas, that: "The Prophet (pbuh) asked the father of a girl from the *Ansar* for her hand on behalf of Julaybib. The father asked the Prophet (pbuh) to consult with her mother and he permitted him to do so. When the man told his wife about what the Prophet had said she was surprised and commented, 'Could the Messenger of Allah (pbuh) not find anyone other than Julaybib? (How can we accept him when) we have refused to marry her to such and such men (of better

1. Reported by Al-Bukhari on the authority of Abu Hurayrah.

status than him)!' The girl was then in her room and heard what her parents had said. When the man was about to go and tell the Messenger of Allah (pbuh) about that, the girl said, 'Do you want to refuse doing something that the Messenger of Allah (pbuh) has asked for? He has accepted him as a husband, so marry me off to him'. The girl's parents realized she had said the truth and accepted her words." According to anther version, the girl said, "Let me go to the Messenger of Allah (pbuh), for surely he will never cause me any harm". The Prophet (pbuh) supplicated to Allah for her, saying, "O Allah, grant her good in abundance and do not make her life that of difficulty!" So, she was the best *Ansar*i woman to give in charity.[1]

2. Safiyyah, the daughter of Shaybah reported,

"We were in the presence of `A'ishah (may Allah be pleased with her) when we talked about the women of Quraysh and their superiority. `A'ishah said, 'Surely, the Qurayshi women are superior, but, by Allah, I have never seen better women than those of the *Ansar* in believing in the Book of Allah and responding to His Revelation. When the (verse of) *Surat* an-Nur ﴿*... that they should draw their veils over their bosoms...*﴾ (An-Nur: 31) was revealed, their men went and recited it to them. A man would recite to his wife, daughter, sister, and all his (female) relatives, and each woman would (simultaneously) cover her head with her garment, responding to the Revelation of Allah. So, women would be behind the Messenger of Allah (pbuh) with their heads covered as if crows were on those heads."[2]

1. Ibn Kathir, *Tafsir*, vol. 3, pp. 489-491.
2. Ibn Kathir, *Tafsir*, vol. 3, p. 284.

It is worth noting that this narration reveals how men, driven by their responsibility towards their wives and female relatives, were keen to inform them of the Divine command, and how those women responded instantly to it and veiled themselves at once and did not wait until they bought new garments.

3. Abu Dawud reported on the authority of Abu Usayd al-*Ansar*i that he heard the Prophet (pbuh) saying to women on going out of the mosque and seeing that men had mixed with them on the street,

   "Get back, for it is not allowed for you to occupy the major part of the road; keep to the edge of it!"

   So, a woman would keep herself real close to the wall to the extent that her garment itself would stick to it."[1]

4. Ibn `Asakir reported on the authority of `Abd ar-Rahman ibn Abi Layla that once `Abdullah ibn Rawahah (may Allah be pleased with him) came to the Prophet (pbuh) when he was delivering a sermon and heard him ordering the people to sit down. At once, `Abdullah sat down outside the mosque where he was until the Prophet (pbuh) finished his sermon. When the Prophet (pbuh) was told about what `Abdullah did, he said to him,

   "May Allah increase your keenness on obeying Allah and His Messenger!"[2]

Ibn `Umar (may Allah be pleased with him) said, "The Prophet (pbuh) had a golden ring made for him so the people

1. Ibid., vol. 3, pp. 286.
2. *Hayat as-Sahabah*, vol. 2, p. 337.

did the same. Then the Prophet (pbuh) said, *'I had a golden ring made for myself,'* then he threw the ring away and said, *'I will never wear it again'.* Therefore, the people threw their rings too."[1]

Once the Prophet (pbuh) saw a golden ring around a man's finger so he took it and threw it down. Then he said, *"Should anyone of you take a firebrand and put it on his hand?"* After the Messenger of Allah (pbuh) had gone, someone told the man to pick up the ring and use it (for any good purpose) but he said, "By Allah, I will not pick it up after the Messenger of Allah (pbuh) threw it down".[2]

In addition to these examples, there were other examples of their obedience to the Prophet (pbuh) in which they would suffer a lot for the sake of this obedience. An example of this is that of the woman who committed *zina*, and although no one discovered what she had done, she went to the Prophet (pbuh) and confessed her crime, asking him to purify her. Yet, as the Prophet (pbuh) ordered her, the woman waited until she delivered her baby and suckled it (for a whole suckling period) without imprisonment or guards. Then she returned to the Prophet who applied the required penalty to her.

Another example of obedience under hard circumstances and tribulations, is that of "the three who were left behind"[3].

However, there is a tradition that should be handled carefully, that is, the report that a Companion drank wine

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1. Reported by Al-Bukhari (*Fath al-Bari*, vol. 13, p. 288).
2. *Fiqh as-Sunnah*, vol. 3, p. 363.
3. To know more about them, you may read the Qur'an: At-Tawbah: 118, and any related commentaries. (Translator)

and the penalty of this sin was applied to him, but the Prophet (pbuh) said, *"Do not invoke curses on him, for he loves Allah and His Messenger"*.[1] But, no one should assume that this gives him permission to disobey Allah then claim that he loves Allah and His Messenger!

Muslim scholars confirmed that disobedience makes one's love imperfect and decreases so much that it may totally remove it. And, some scholars said that in order for love to remain in the heart of a disobedient persons he must regret his disobedience and be punished for the crime he has committed. But, a person who does not do so may lose that love as a result of committing acts of disobedience repetitively.[2]

1. Reported by Al-Bukhari.
2. See *Fath al-Bari*, vol. 12, p. 80.

5. Exerting Efforts for the Religion and Participating in *Jihad* in the Cause of Allah

Ibn Ishaq and others reported on the authority of Muhammad ibn Ka`b al-Karzi that a youngster from among the residents of Kufah said to Hudhayfah ibn al-Yaman (may Allah be pleased with him), "You saw the Messenger of Allah (pbuh) and accompanied him, did you not?" Hudhayfah said, "Yes, we did," then the youngster asked, "And how did you deal with him?" "We did our best in this regard" answered Hudhayfah. The youngster commented, "By Allah, were we to live at his time, we would not let him walk, as we would carry him over our shoulders." In another version the youngster said to Hudhayfah, "We complain to Allah that you accompanied His Messenger, lived at his time, and saw him, while we did not." Hudhayfah said, "And we complain to Allah that you believed in him without seeing him.[1] By Allah, you cannot be really sure how you would act were you to live at his time..." In a third version he said, "Do not wish for this (that eagerly). At the night of the battle of the Confederates, we were..." then Hudhayfah

1. The complaint here meant that Hudhayfah expressed his grief for being deprived of the great honor and reward gained by virtue of believing in the Prophet (pbuh) without seeing him. The youngster complaint involved the same content as well, but on his part it was for not living at the time of the Prophet, nor accompanying and seeing him. (Translator)

mentioned how the Muslims were then afflicted with so much fear and striking hunger and cold.[1]

Aby Nu`aym reported on the authority of Abu Jihad - a Companion of the Prophet - that his son said to him, "O Father, you saw the Messenger of Allah (pbuh) and accompanied him, did you not? By Allah, were I to see him, I would act in such and such a way." His father said, "Be conscious of Allah and speak reasonably. By Him in Whose hand my soul is, at the night of the battle of the Trench (the Confederates), I heard him saying,

> *'Who will go and bring us news about them (the enemies), and Allah will make him a companion of mine in Paradise?'*

but no one responded to him because of the severe hunger and cold they were suffering, until the Prophet called on Hudhayfah in the third time."[2]

`Abd ar-Rahman ibn Jubayr reported on the authority of his father, who said, "Once we were sitting with Al-Miqdad ibn al-Aswad when a man passed by and said to him, 'Blessed are these two eyes that saw the Messenger of Allah (pbuh)! By Allah, I wish I could see what you saw and witnessed what you witnessed!' Al-Miqdad became so angry that we were surprised because the man had spoken good words. Then he asked the man, 'Why should a man wish for something that Allah did not make him do or see, and he does not know how he would act if he were to be in contact with it? By Allah, the Messenger of Allah (pbuh) was seen by certain people who neither responded

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1. Ibn Kathir, *Tafsir*, vol. 3, p.471.
2. *Hayat as-Sahabah*, vol. 1, p. 301.

to him nor believed him, so Allah threw them on their noses into Hell. You should rather praise Allah, Glorified and Exalted be He, for when you came to this world you knew no god but Him so you believed what your Prophet (pbuh) was sent with. People other than you undertook tribulations (in the cause of this religion), and by Allah, the Prophet (pbuh) was sent under the most difficult circumstances that any other Prophet before him faced..."[1]

The above-mentioned traditions have been quoted as an introduction to the issue of exerting efforts for the religion of Islam and participating in *jihad* in Allah's cause. This is because these traditions contain guidance and directions for whoever wishes that he or she could live at the time of the Prophet (pbuh) and see and accompany him. Definitely, he who faithfully makes such a wish will be rewarded for it. Yet still, this wish can be rejected if it is made only for the sake of dreaming and imagination, that is, without putting it into action. This is not the right way for expressing one's love for the Prophet (pbuh), because participating in *jihad* in the cause of Allah is the best deed in Islam and the best sign of a Muslim's love for Allah and His Messenger.

Proving that participating in *da`wah* and *jihad* activities is the best sign of one's love

Allah, the Most High, states,

﴾*Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the*

1. Reported by Al-Bukhari.

dwellings in which ye delight-are dearer to you than Allah, or His Messenger, or the striving in His cause-then wait until Allah brings about His Decision: and Allah guides not the rebellious.﴿

(At-Tawbah: 24)

Comments on this verse were quoted at the beginning of this chapter. Allah, the Almighty, also says,

﴾*It was not fitting for the people of Medinah and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his...*﴿

(At-Tawbah: 120)

Therefore, it is not fitting for a Muslim to be slothful and lead a life of ease while claiming that he loves the Prophet (pbuh), especially he knows that he (pbuh) strove in Allah's cause with great enthusiasm and unrelenting determination, undergoing different forms of suffering and harm. Khaythamah, an honorable Companion of the Prophet (pbuh) was delayed for some time before joining the Prophet (pbuh) in the Battle of Tabuk. He went back to his two wives and found that each of them had prepared for him good food and drink in her tent. Khaythamah commented, "The Messenger of Allah (pbuh) is undergoing the heat of the sun and the chill of the wind while I am enjoying this cool shade, good food, and beautiful wives! This is not fair!" Then he said, "By Allah, I will not enter the tent of any one of you until I join the Messenger of Allah (pbuh)!"[1]

Ibn al-Qayyim (may Allah have mercy on him) was impressively firm in blaming the inactive Muslims as he said,

1. Ibn Hisham, *Sirah*, vol. 4, p. 86.

"O you who have no determination! Why are you so slack? On the path (of *jihad* in Allah's cause), Adam was exhausted, Nuh was afflicted by much suffering, (Ibrahim) the Intimate of Allah was thrown into fire, Isma`il was asked to subject to slaughtering, Yusuf was sold for a low price and stayed in prison for years, Zakariyya was sawed with a saw, Yahya was slaughtered, Ayyub underwent a caustic tribulation, Dawud wept relentlessly, `Isa walked along with a wild beast, and Muhammad (pbuh) endured poverty and different forms of harm. You are busy entertaining yourselves while Muslims are waging wars (against evil), and even if you join them, you draw them towards defeat. He who does not go through the difficulties required in pursuit of glories, will never gain that honor."[1]

`Umar (may Allah be pleased with him) said, "The Prophet (pbuh) looked at Mus`ab ibn `Umayr when he was coming towards him wearing a waistband made of sheep leather, and he (pbuh) said,

> *"Look at this man whose heart Allah has enlightened. I saw him between his parents while they were feeding him with the best (kinds of) food and drink, and (now) it is due to his love for Allah and His Messenger that he has become (in the condition) that you see'."*[2]

It was love for Allah and His Messenger that motivated Mus`ab (may Allah be pleased with him) to participate sincerely in *jihad* in Allah's cause, persevering patiently in the face of poverty, expatriation, and harm.

1. *Al-Fawa'id*, pp. 37-38.
2. Reported by Abu Nu`aym in *Al-Hilyah* (See *Sifat As-Safwah*, vol. 1, p. 123).

The early Muslims even sought martyrdom to bring them near to the Prophet (pbuh):

Once in one of the Muslims' battles against the Persians, they suffered a lot so they said to Al-Bara' ibn Malik, "O Bara', the Messenger of Allah (pbuh) said that if you were to adjure (about something) in the name of Allah, He would fulfill it, so adjure Allah (for us)". He said, "I adjure You, O Lord, to help us overcome them!" So the Muslims overcame the Persians. After that they (the Persians) confronted with the Muslims on the bridge of As-Sus and the latter asked Al-Bara' to adjure Allah for them once more and he said, "I adjure You, O Lord, to help us overcome them and to make me join Your Prophet (pbuh)!" So Al-Bara' was martyred.(1)

In a similar situation, a Muslim soldier said to Abu `Ubaydah, "O commander, I have intended to (fight until I am) martyred. Do you have anything to tell the Messenger of Allah (pbuh)?" He replied, "Yes, remember me to him and tell him that we are still (keen on) fulfilling (our) covenant (with him)."

Driven by love for the Prophet (pbuh), one of his Companions delayed joining the army for an hour so that he might offer the Friday Prayer with the Messenger of Allah (pbuh), and that he might invoke Allah for him. However, the Prophet (pbuh) corrected his understanding and told him that *jihad* is the best way to express one's love for Allah and His Messenger. Ahmad reported on the authority of Anas that once the Messenger of Allah (pbuh) ordered his Companions to go forth (in the cause of Allah). A man said to his wife, "I will lag behind them so that I can offer prayer with the Messenger of

1. *Sifat As-Safwah*, vol. 1, p. 201.

Allah (pbuh), then I will greet him and say farewell to him, so that he may make an invocation for me that will benefit me on the Day of Resurrection". When the Prophet (pbuh) finished offering the prayer, the man came and greeted him. Then the Messenger of Allah (pbuh) asked him, *"Do you know how far your companions have preceded you?"* The man answered, "Yes, they have preceded me only (for the distance they have gone through) since early morning." The Messenger of Allah (pbuh) said,

> *"By Him in Whose hand my soul is, they have preceded you for (a distance) farther than that is between the two easts and the two wests in terms of superiority."*

In another narration the Prophet (pbuh) said to `Abdullah ibn Rawahah,

> *"Had you spent all that which is in the earth, you would not gain (the superiority gained by virtue of) their going out (in the cause of Allah) in early morning".*[1]

Just as *jihad* is the best means to express one's love for Allah and His Messenger, the honor of carrying the army's flag is a reward for that love. Sahl ibn Sa`d (may Allah be pleased with him) reported that the Messenger of Allah (pbuh) said on the Day of Khaybar,

> *"Tomorrow I shall give this flag to a man at whose hands Allah will grant us victory; he loves Allah and His Messenger, and Allah and His Messenger love him".*[2]

Then the Prophet (pbuh) gave the flag to `Ali ibn Abi Talib (may Allah be pleased with him). Also, the Prophet (pbuh)

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1. *Hayat as-Sahabah*, vol. 1, p. 446.
2. Reported by Al-Bukhari and Muslim.

appointed Usamah ibn Zayd as a leader of an army for a similar reason; he said to those who had criticized that appointment,

> *"You find fault with Usamah and criticize his leadership, and you did do this with his father before, though he was qualified for leadership and was the dearest to me from among all people. And, this son of his is one of the dearest people to me, so treat him well, for he is one of the best among you."*[1]

Due to his deep faith and sound reasoning, Abu Bakr (may Allah be pleased with him) realized that participation in *jihad* for spreading Allah's religion is the best means to express one's love for Allah and His Messenger. Abu Bakr also reasoned out that following in the Prophet's footsteps on the path of *jihad* is the only way for establishing the religion and obtaining honor in this worldly life and the Hereafter. Accordingly, Abu Bakr insisted on dispatching the army led by Usamah and that the Prophet (pbuh) had prepared before passing away. Abu Bakr said, "By Him in Whose hand Abu Bakr's soul is, even if I thought that wild beasts would snatch me up, I would dispatch the expedition led by Usamah, as the Messenger of Allah (pbuh) commanded."

Abu Bakr (may Allah be pleased with him) remained so keen on undertaking *jihad* activities until he died. During his illness after which he died, Abu Bakr advised `Umar and the other Muslims to continue participating in *jihad* activities and not to let such matters as losing beloved persons and leaders weaken their determination. because jihad is for Allah's cause and all Muslims should take part in it for His sake, and not anyone else's. Ibn Jarir reported that Abu Bakr fell ill some months after

1. Reported by Ahmad and others (*Al-Fath ar-Rabbani*, vol. 21, p. 222).

Khalid ibn al-Walid had left for conquering Syria, and that was the illness after which Abu Bakr died. Abu Bakr asked Al-Muthanna to call `Umar for him, and when he came Abu Bakr said to him, "O `Umar, listen to what I shall say and abide by it. I wish I would die on this day (Monday), so if I die, do not enter into the evening before calling upon the people to go out with Al-Muthanna (for *jihad*). If however we enter into the evening before I die, do not come upon the morning without calling upon them to go out with Al-Muthanna, and let no calamity whatsoever distract you from (working for) your religion and (acting upon) the instructions of your Lord. You did see how I acted on the day when the Messenger of Allah (pbuh) died, though nothing could be more grievous than that (i.e., losing him). By Allah, were I to neglect abiding by the commands of Allah and His Messenger, He would not help us and would punish us..."(1)

That attitude of Abu Bakr was also adopted by Anas ibn An-Nadr and Thabit ibn ad-Dahdahah when a rumor was spread on the Day of Uhud that the Messenger of Allah (pbuh) had been killed. So, on seeing the Muslims turning inactive (taken by the shock), they both said to them, "Come on! Seek to die (by fighting) in the cause of that which he had been killed for!" In another version they said, "Fight to protect your religion (and in its cause)!" Then Allah, the Almighty, revealed the following verse:

> ﴾*Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels?...*﴿
>
> (Al `Imran: 144)(2)

1. *Hayat as-Sahabah*, vol. 1, p. 415.
2. Ibid., vol. 1, pp. 501-502.

Examples of the Companions and other Righteous Predecessors' *jihad* even with excuses

Allah, Glory be to Him, commands:

﴿*Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.*﴾

(At-Tawbah: 41)

This is a general and comprehensive command that ordains striving and struggling in the cause of Allah in all situations. Some interpreters of the Qur'an say that the words *"lightly or heavily"* mean: whether you are rich or poor, young or old, active or inactive, individually or in groups, occupied or unoccupied, having persons to provide for or not, brave or timid, having property or not, etc.[1]

It was reported that when Abu Talhah (may Allah be pleased with him) read this verse he said, "There is no excuse to be accepted by Allah (in this respect). O my sons, help me get ready!" His sons said, "May Allah have mercy on you! You participated in fighting with the Prophet (pbuh) until he died, then with Abu Bakr until he died, then with `Umar until he died. So let us fight instead of you now!" Talhah said, "No, just help me get ready!" Then he took part in a sea fight and when he died his Muslim fellows did not find an island to bury his body in except after seven days. His body did not change (during those seven days)!

At-Tabari reported on the authority of someone who saw Al-Miqdad ibn Al-Aswad in Homs carried on a piece of wood

1. Al-Qurtubi, *Tafsir*, vol. 8, pp. 150-151 and p. 226.

(like a casket), which was not large enough for his huge body. He was then getting prepared to participate in fighting, so someone said to him, "You have an excuse according to Allah's instructions". He replied, "But the verse *"Go ye forth, (whether equipped) lightly or heavily..."* was revealed among us."

Once Sa`id ibn al-Musayyab went forth to fight in the cause of Allah and one of his two eyes was blind. Someone reminded him that he was thus ill, but Sa`id said, "Allah has commanded Muslims to go forth whether equipped lightly or heavily. Should I not take part in the fight, I shall increase the number of the army and keep any eye on the soldiers' stuff." By the same token, a very old Muslim participated in the invasions made in Syria. And, `Abdullah ibn Umm Maktum (may Allah be pleased with him) said on the Day of Uhud, "I am a blind man, so give me the flag to carry. Once the carrier of the flag is killed the army becomes prone to defeat, and (being blind) I will not see anyone who may attack me and thus I will not leave my position." However, Mus`ab (may Allah be pleased with him) carried the flag. Anyway, it was that unrelenting determination that motivated that blind man to ask for being put in the front of the army, and that made a lame man - `Amr ibn al-Jamuh - persist in going to fight with the Muslims.[1]

It was also reported that J`afar ibn `Abdullah ibn Aslam said, "On the Day of Yamamah, the first to be wounded was Abu `Uqayl (`Abd ar-Rahman ibn `Abdullah ibn Tha`labah). Someone shot him with an arrow that hit him in between the shoulder and the heart but did not kill him. Abu `Uqayl pulled the arrow out but the left side of his body was so badly affected

1. Ibid.

by the shot that his Muslim fellows had to drag him to the camp. When fierce fighting broke out, the Muslims started withdrawing and overstepped their camps. Then Abu `Uqayl, who was so feeble because of his wounds, heard Ma`n ibn `Adiyy crying out, "O *Ansar*! Seek Allah's pleasure and attack your enemy!" `Abdullah ibn `Umar said, "Thereupon he stood up to join his people, so I said to him, 'Where are you going? You cannot fight!" He said, "Someone has called upon me.' I said, 'He has called upon the *Ansar*, and not upon the wounded.' Abu `Uqayl said, 'I am one of the *Ansar* so I will respond to his call even if I should do that crawling!'" Ibn `Umar said, "Then he put on a belt, held a sword with his right hand, and then started crying out, 'O *Ansar*, attack the enemy as you did on the Day of Hunayn. Gather together, may Allah have mercy on you all! Push forward, for the Muslims are being shot with arrows!' Then the Muslims drove the enemy to a garden and fierce fight with swords broke up among the two parties."

Ibn `Umar added, "Then I looked at Ibn `Uqayl and saw his arm cut off at the shoulder and thrown on the ground, in addition to fourteen fatal wounds (with which he had been inflicted). After that Allah's enemy Musaylimah was killed." Ibn `Umar continued, "Then I caught Ibn `Uqayl as he was dying. I called upon him and he answered me then asked which party had been defeated. I told him that Allah's enemy (Musaylimah) had been killed, so he raised his finger towards heaven and praised Allah. After that he passed away. May Allah have mercy on him!"

Ibn `Umar said, "When I returned, I told `Umar all about the story of Abu `Uqayl, and he commented, 'May Allah have mercy on him! He kept seeking martyrdom though he was - as

far as I know - one of the best Companions of our Prophet (pbuh) and one of the earliest among them who embraced Islam.'"[1]

In addition to that, the Battle of Yamamah witnessed marvelous examples of *jihad* and sacrifice on the part of many of the Companions and their Successors (*Tabi`un*).

Nafi` reported on the authority of Ibn `Umar that the Messenger of Allah (pbuh) dispatched an army, and among that army there was a man called Hudayr. It was a time of distress, so there was not enough food. The Messenger of Allah (pbuh) gave every member of the army his provision and forgot to give Hudayr his provision. However, Hudayr went out with the army (without provision) persevering patiently and hoping for Allah's reward. At the back of the riders Hudayr kept saying, "Glory be to Allah, praise be to Allah, there is no god but Allah, Allah is the Greatest, and there is neither power nor might except with Allah! This is the best provision, O Lord!"

He (the narrator) said, "Then Jibril came down to the Prophet (pbuh) and said to him, 'My Lord has sent me to tell you that you gave provision to your Companions and forgot to give some to Hudayr. (Now) he is at the back of the riders, repeating, 'Glory be to Allah, praise be to Allah, there is no god but Allah, Allah is the Greatest, and there is neither power nor might except with Allah! This is the best provision, O Lord!' These words he is saying will be a light for him on the Day of Resurrection between heaven and earth, so send him provision.

Then the Prophet (pbuh) summoned a man, gave him provision for Hudayr, and ordered him that on reaching him he

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1. *Sifat as-Safwah*, vol. 1, pp. 147- 148.

should keep by heart whatever speech he would be saying and that he should do so also after giving him the provision. The Messenger (pbuh) also told the man to say to Hudayr, 'The Messenger of Allah says to you 'Allah's peace and mercy be upon you'. He also tells you that he forgot to give you provision so his Lord, Glorified and Exalted be He, sent Jibril to remind him of you, and he did so and told him where you are'. When the man reached the place where Hudayr was, he heard him saying, 'Glory be to Allah, praise be to Allah, there is no god but Allah, Allah is the Greatest, and there is neither power nor might except with Allah! This is the best provision, O Lord!' The man got near to him and said, 'The Messenger of Allah says to you 'Allah's peace and mercy be upon you,' and he has sent me to you with some provision. He also tells you that he forgot (to give) you (provision) so Jibril was sent from heaven to remind him of you'. Hudayr praised Allah, showed Him gratitude, and asked him to send blessings on the Prophet (pbuh), then he said, 'Praise be to Allah, the Lord of the worlds. My Lord mentioned me from above the seven heavens and from above His Throne, and considered my hunger and weakness. O Lord, as You did not forget Hudayr, (please) make Hudayr not forget You ever!' The man (sent by the Prophet) memorized what Hudayr said then went back to the Prophet (pbuh) and told him what he heard him saying when he reached him first then what he said when he told him what the Prophet had sent him for. Then the Messenger of Allah (pbuh) said,

> *'If you raised your head towards heaven, you would see for that speech he had uttered a light flashing between heaven and earth'."*[1]

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1. *Sifat as-Safwah*, vol. 1, pp. 245-246.

Besides this, there are innumerable examples of the early Muslims' *jihad* and sacrifice, may Allah be pleased with all of them! We all know the story of Hanzalah (may Allah be pleased with him) who went out to fight in the cause of Allah the morning right after his wedding night. He was in a state of *janabah* but went out without making the required washing, so when he was martyred the angels washed him. Allah willing, other pertinent examples will be mentioned in other sections of this book, but it is quite significant to cite here some examples of *jihad* activities on the part of women, youth, and children, so that Muslims may follow in their suit.

Examples of the *jihad* of women, youth, and children

Muslim and At-Tirmidhi reported that Anas (may Allah be pleased with him) said, "The Messenger of Allah (pbuh) would take Umm Salim with him when going out for fighting, and she, along with some *Ansari* women, would give soldiers water to drink and take care of the wounded fighters."(1)

Ibn Hisham reported that Umm Sa`d, daughter of Sa`d ibn Ar-Rubayyi` said, "Once Umm `Imarah (may Allah be pleased with her) came to me and I asked her to tell me what happened to her (on the Day of Uhud). She said, 'I went out early in the morning. I was checking out what was going on while carrying a waterskin. I reached the place where the Messenger of Allah (pbuh) was with his Companions, and the Muslims were then controlling the battlefield. Then, when the Muslims started withdrawing, I stood beside the Messenger of Allah (pbuh), fighting the enemy to protect him. I kept fighting them with a

1. *Hayat as-Sahabah*, vol. 1, p. 577.

sword and shooting them with arrows until I was wounded.'" She (the narrator) said, "I saw a deep wound in her shoulder and I asked her who did that to her. She said, 'It was Ibn Qami'ah, may Allah humiliate him! When the people withdrew away from the Messenger of Allah (pbuh) he came towards us crying out, 'Tell me where Muhammad is, may I not be saved if he is saved!" I stood in his way, along with Mus`ab ibn `Umayr (may Allah be pleased with him) and some Muslims who kept steadfast beside the Messenger of Allah (pbuh). Then he struck me, causing this wound (you have seen). I struck him several times but he was wearing two shields.'" (1)

`Umar (may Allah be pleased with him) said, "I heard the Messenger of Allah (pbuh) saying,

> *'Whenever I looked towards the right or the left side on the Day of Uhud, I saw her fighting (the enemies) to drive them away from me".*(2)

It was reported that Mansur ibn `Ammar - known as Abu as-Sariyy and he was an ascetic preacher in Baghdad - once delivered a speech where he motivated the people to strive in the cause of Allah. Then a bundle was brought to him where he found two braids of a woman's hair and a letter in which she wrote, "O Ibn `Ammar, I heard you encouraging the people to strive in Allah's cause, and by Allah, I do not have any property; I have only these two braids that you have received. I adjure you to make them a shackle of a horse of those used in fighting in the cause of Allah, so that He may have mercy on me by virtue of that!" On hearing that all the attendants burst into tears.

1. *Hayat as-Sahabah*, vol. 1, p. 577.
2. Ibid.

As for the *jihad* of youth and children, Ibn `Asakir reported that Ibn `Umar (may Allah be pleased with him) said, "I was presented to the Messenger of Allah (pbuh) (to participate in fighting) on the Day of Badr, but he did not accept that, regarding me as too young to do so. The night (right after that day) was the hardest night in my life, as I spent it in grief and tears!"[1] Similarly, Rafi` ibn Khudayj competed with Samurah ibn Jundub to go out for fighting on the Day of Uhud when they were only fifteen years old. Ibn Sa`id reported that Sa`d ibn Abi Waqqas (may Allah be pleased with him) said, "Before the Messenger of Allah (pbuh) examined the army of the Day of Badr, I saw my brother `Umayr ibn Abi Waqqas trying to hide himself. I asked him what was wrong with him and he replied, 'I fear that the Messenger of Allah (pbuh) should see me and refuse to let me fight with the army due to my young age. I want to go fighting so that Allah may grant me martyrdom.'" Sa`d said, "When he was presented to the Messenger of Allah (pbuh) he refused to accept him, but he cried so the Prophet admitted him (to the army)." Sa`d (may Allah be pleased with him) used to say, "I would tie up the sheath of his sword in order not to hinder his movements because he was so young." He was killed when he was only sixteen years old.[2]

Az-Zubayr ibn al-`Awwam (may Allah be pleased with him) took his son `Abdullah to take part in the Battle of Yarmuk when he was ten or twelve years old.[3]

In addition to these, the great heroes of great conquests `Uqbah ibn Nafi`, Qutaybah ibn Muslim, and Muhammad

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1. *Hayat as-Sahabah*, vol. 1, p. 434.
2. Ibid., vol. 1, p. 584.
3. See *Fath al-Bari*, vol 7, pp. 349-350.

al-Fatih (the Conqueror) were then in their twenties. Allah willing, other examples of the *jihad* of women, youth, and children will be enumerated later.

Where do we stand admist all this?

The hard circumstances that the Muslim World is undergoing nowadays are crystal clear to everybody. There is no longer Caliphate-based Islamic rule, many of the Muslims' lands and a great deal of their heritage have been usurped, and a lot of Muslims' blood is being shed throughout the whole world. Besides this, the enemies of Islam, be they Jews, modern Crusaders, Communists, or others, have unified themselves against Islam and Muslims.

Even within the Muslim communities themselves, true Muslims are wronged by aggressors and annoyed by hypocrites and those who are ignorant and empty-headed.

Many Qur'anic and Prophetic texts have highlighted the value of *jihad* in the cause of Allah, praising those who participate in its activities and dispraising those who keep to idleness and indolence.[1]

These texts have attested that *jihad* does not bring one close to the end of one's life, but that it is a means that leads one to a life of honor and dignity:

> ﴿*O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life...*﴾

(Al-Anfal: 24)

1. For further information in this very respect, you may refer to *Fath al-Bari* and *Fiqh as-Sunnah*, for example, especially the sections dealing with *jihad*.

﴾O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the earth or engaged in fighting: 'If they had stayed with us, they would not have died, or been slain.' This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives life and death, and Allah sees well all that ye do.﴿

(Al `Imran: 156)

The Qur'anic and Prophetic texts have also stressed how necessary it is for Muslims to prepare themselves for *jihad.* The first items of this preparation are: having deep faith, keeping obedient and close to Allah, purifying oneself from sins and faults, and refraining from vain desires and useless vanities of life.[1]

Muslim scholars have explained at length the religious rulings pertaining to *jihad.* However, this section will focus here on clarifying certain points which are of great importance indeed.

1. A false conception regarding the achievement of victory

Many Muslims wrongly believe that Allah will grant them victory over their enemies and establish them firmly on the earth without any efforts on their part. They are also convinced that the defeat of those enemies will be achieved at the hands of Jibril and the other angels or through a cosmic catastrophe that will annihilate all their enemies. Ironically enough, even some preachers translate the content of this false conception by repeating the invocation: "O Allah, please destroy oppressors

1. Refer to the chapter dealing with the necessity of purification on the part of *Mujahidun* in the author's book "*At-Tazkiyah*".

with oppressors like them and get us out from among them safe and sound!"

This illusive conception is inculcated in the minds of those Muslims as a result of their wrong understanding of the Divine words: ﴿*... (in any case) there is no help except from Allah...*﴾ (Al-Anfal: 10) though Allah, the Almighty, says right after this, *"... and Allah is Exalted in Power, Wise."* Allah is Exalted in Power and Omnipotent, yet at the same time He is Wise, so He places everything in its right position. Therefore, He does not bestow victory on the idle and the negligent.

Likewise, such Muslims depend on the verse that reads,

> ﴿*It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).*﴾
>
> (As-Saff: 9)

But they have not perceived the hidden meanings and connotations involved in these Qur'anic words, for right after this wonderful promise, Allah shows the way leading to its fulfillment:

> ﴿*O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: that will be best for you, if ye but knew!*﴾
>
> (As-Saff: 10-11)

There are many other verses that assert the fact that victory and establishment of the religion cannot be achieved except at the hands of true believers who are ready to do their best and

offer sacrifices for this goal, surely with Allah's help. The Qur'an states:

﴿Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers.﴾

(At-Tawbah: 14)

﴿... He it is that hath strengthened thee with His aid and with (the company of) the Believers...﴾

(Al-Anfal: 62)

﴿... Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause); for verily Allah is Full of Strength, Exalted in Might, (Able to enforce His Will).﴾

(Al-Hajj: 40)

Even when the angels are sent down, their target is to help the believers:

"Remember thy Lord inspired the angels (with the message): 'I am with you: give firmness to the Believers...'"

(Al-Anfal: 12)

Before the Battle of Badr, the Muslims wished that they could get an easy gain, that is, the polytheists' caravan, but Allah wanted them to go through a hard experience, namely war, which represented their way to establishment of the religion:

﴿Behold! Allah promised you one of the tow (enemy) parties, that is should be yours: ye wished that the one

unarmed should be yours, but Allah willed to justify the Truth according to His words, and to cut off the roots of the Unbelievers; ﴾

(Al-Anfal: 7)

2. *Jihad* of the weak and the infirm

When Allah opens a certain gate to goodness, He - out of His mercy - makes it easy for every Muslim to go through that gate. *Jihad*, in all its forms, is the best means to goodness and on it relies the establishment of the religion as well as the salvation and honor of Muslims in this life and the life to come. That is why everybody should participate in its activities. We have already mentioned examples of the *jihad* of the Prophet's Companions and other Righteous Predecessors, who did not resort to excuses in order to free themselves from undertaking the responsibility of the hardest and highest form of *jihad*, that is, face-to-face *jihad* or *jihad* with weapons such as swords and the like. Still, Allah (Glory be to Him) has excused those who really have excuses as far as this form of jihad is concerned, and has made for them an alternative to it:

﴿ *There is no blame on those who are infirm, or ill, or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, 'I can find no mounts for you,' they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.* ﴾

(At-Tawbah: 91-92)

Therefore, such excuses are acceptable on one condition: being *"sincere (in duty) to Allah and His Messenger"*. How great and indicative this condition is.

The words *"sincere (in duty) to Allah and His Messenger"* have been interpreted as meaning that "they know the truth, love its proponents and hate its opponents".

They have also been interpreted as indicating the same content of the *hadith* that reads: *"Religion is nasihah (sincerity)."*[1] *Sincerity to Allah* is achieved by having deep faith in Allah's Oneness and all His Divine Attributes, and that He (Glory be to Him) has no sign or attribute involving any form of imperfection. This also requires that one likes and keeps to that which Allah likes and dislikes and avoids that which He dislikes. *Sincerity to His Messenger* is to believe in his Prophethood, obey all his instructions, befriend his friends, take his enemies as one's enemies, venerate and love him and his household, and glorify his *Sunnah* and put it into practice by studying, applying, spreading, and defending it. *Sincerity to Allâh's Book* is to recite, study, defend, teach, and honor it, and to apply its instructions. *Sincerity to the leaders of Muslims* is to avoid revolting against them, to guide them to the truth and to that which they may have neglected of the Muslims' affairs, and to obey them and fulfill one's duties towards them in general. *Sincerity to the Muslims' common folk* is to avoid making enmity with them, guide them to what is good for them, love the righteous among them, and to invoke Allah and wish good for all of them.[2]

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1. The rest of the *hadith* states that this sincerity is to "Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk". This *hadith* was reported by Muslim on the authority of Tamim ad-Dari. (Translator)

2. See Al-Qurtubi, *Tafsir*, vol. 8, pp. 226-227.

In addition to this, when interpreting the Qur'anic words *"sincere (in duty) to Allah and His Messenger"* some scholars quoted that the Disciples (Hawariyyun) said to Christ, "O you who are a Spirit (proceeding) from Allah! Tell us about (the attributes of) the person who is sincere to Allah!" He replied, "It is the person who gives preference to Allah's rights over those of people, and who when facing two matters or a matter related to worldly life and another related to the Hereafter, begins with that which is pertinent to the Hereafter then with that which pertains to worldly life."[1]

As for the second verse (At-Tawbah: 92), it has recorded a marvelous image of seven *Ansari* individuals who longed much for participating in *jihad* but their poverty stood in their way, so Allah and His Messenger accepted their excuse. However, they turned back, their eyes streaming with tears out of grief. Some scholars commented that those men burst into tears because they did not find mounts to carry them to a field where blood would be shed in the cause of Allah and were heads would be prone to be cut off, all for the sake of His religion. On the other hand, there are people who "cry" for losing any of the worldly vanities; these so called men are just like children and women who cry when losing a childish or trivial thing.[2]

It was reported that that a man offered prayers during some night and said, "O Allah, You have commanded us to strive in (in Your cause) and encouraged us to do so, but You have not provided me with things that would strengthen me in this respect, nor have You given Your Messenger a mount for me. I

1. Ibn Kathir, *Tafsir*, vol. 2, p. 381.
2. See Ibn Rajab, *Lata'if al-Ma`ani*, p. 343.

declare that, with the intention of doing a charitable act, I have conceded my right regarding any wrong committed against me by any Muslim as regards my property, body, and honor". In the next morning, while that man was among a gathering of people, the Messenger of Allah (pbuh) asked, *"Where is the person who did a charitable act last night?"* But no one responded, then the Prophet repeated, *"Where is the person who did a charitable act? Let him stand up!"* The man stood up and told the Prophet what he said. The Messenger of Allah (pbuh) said, *"Be cheerful, for by Him in Whose hand my soul is, it (what you did) has been recorded as an accepted charitable act".*[1]

When the Prophet (pbuh) arrived at Madinah, its people offered him presents but the mother of Anas ibn Malik (may Allah be pleased with both of them) did not have anything to present to him. So, she said to him, "O Messenger of Allah, the *Ansar*, men and women, have presented to you many valuable things, and I cannot afford but presenting this son of mine (Anas). So please let him serve you in whatever way you like!" Anas said, "I served the Messenger of Allah (pbuh) for ten years during which he never beat me, never insulted me, and never frowned in my face."[2]

3. Forms and fields of *jihad*

Out of His mercy, Allah (Glory be to Him) has made different forms and various fields of *jihad*, so that none of His servants may be deprived of benefiting from such a superior and honorable duty, and so that no one may seek excuses for his negligence in this respect. Furthermore, Islam is not only

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1. *Hayat as-Sahabah*, vol. 1, p. 444.
2. Reported by Ibn `Asakir (*Hayat as-Sahabah*, vol. 2, p. 527).

protected by means of factual weapons such as swords (and modern arms), but it also needs protection and defense through words and sacrifice with one's life, property, and everything dear and precious.

Imam Muslim reported on the authority of Ibn Mas`ud that the Prophet (pbuh) said,

> *"There was no Prophet sent by Allah to a nation before me except that there were among his nation disciples and companions who would abide by his traditions and follow his instructions. Such people would be succeeded by others who would say what they did not do and would do what they were not commanded to do. He who strives against such people with his hand is a believer; he who strives against them with his tongue is a believer; he who strives against them with his heart is a believer; and there is beyond that not (even) faith (equal to) a mustard seed."*[1]

Abu Dawud reported on the authority of Anas that the Prophet (pbuh) said, "Strive against polytheists with your property, your lives, and your tongues".[2]

Ibn al-Qayyim (May Allah have mercy on him) maintains that *jihad* has four degrees: *jihad* on the part of the person himself, *jihad* against Satan, *jihad* against disbelievers, and *jihad* against hypocrites.

***Jihad* on the part of the person himself** has four requirements:

First: to do one's best in learning the instructions of the religion of guidance and truth, which is the only way to success,

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1. *Riyad as-Salihin*, p. 96.
2. Al-Qurtubi, vol. 8, p. 153.

happiness, and salvation both in worldly life and in the Hereafter.

Second: to do one's best in applying that which one has got of religious knowledge, as there is no use in knowledge without application, even though it does not cause or lead to any harm.

Third: to do one's best in teaching others and calling them to adopt and apply that religious knowledge, otherwise one would be of those who conceal the guidance and clear signs that Allah has sent down. Besides, one's knowledge would be fruitless and would not save him from Allah's punishment.

Fourth: to do one's best to persevere patiently in the face of difficulties that one may undergo on the path of *da`wah*.

Once one fulfills these four requirements, one becomes a divinely-guided servant of Allah (*`abd rabbani*). The Righteous Predecessors unanimously agreed that a scholar should not be called a *`abd rabbani* unless he learns the truth and then applies it and teaches it to others.

***Jihad* against Satan** has two requirements:

First: to strive against the Satanic insinuations and doubts that aim to decrease one's faith.

Second: to strive against his encouraging one to indulge in vain desires and base whims. The first degree is followed by certainty and faith and the second one by patience. Allah, the Most High, says:

> ﴿*And We appointed, from among them, Leaders, giving guidance under Our command, so long as they persevered with patience and continued to have Faith in Our Signs.*﴾

(As-Sajdah: 24)

In this verse, Allah (Glory be to Him) declares that getting the position of "religious" leadership requires patience and certainty, as the former drives vain desires and whims away and the latter wards off doubts and suspicions.

***Jihad* against disbelievers and hypocrites** has four degrees: the heart, the tongue, property, and life; *jihad* against disbelievers is more likely to be fulfilled through the hand (i.e., deeds) and *jihad* against hypocrites needs to be through the tongue (i.e., words).

In addition to these there is *jihad* against oppressors, proponents of innovations in religion, and propagators of different forms of indecency and disobedience. This kind of *jihad* has three degrees: the first one is through the hand if possible, and if not then through the tongue, and if not then through the heart (i.e., denying the evil in question with one's heart).

These are thirteen degrees and requirements of *jihad*. And, remember that

> *"Whoever dies before participating in an invasion (in the cause of Allah) or (without even) thinking about doing so, has died while having a characteristic of hypocrisy".*[1]

Imam Hasan al-Banna (may Allah have mercy on him) mentioned other forms and fields of *jihad*, as follows:

1. **It is part of *jihad* in the cause of Allah, dear brothers,** to harbor strong feelings that reflect your longing for the glory and honor of Islam, your yearning for its supremacy and

1. *Zad al-Ma`ad*, vol. 2, pp. 44-45, and the last *hadith* was reported by Muslim and others (*Al-Fath ar-Rabbani*, vol. 14, p. 26).

power, and your grief for the weakness and humiliation that have afflicted Muslims in a way that is never to be accepted by Allah, nor His Prophet Muhammad (pbuh), nor any Muslim or believer. And, "Whoever is not interested in the affairs of Muslims is not one of them," as the well known *hadith* states.

2. **It is part of *jihad* in the cause of Allah, dear brothers,** to be motivated by this ceaseless anguish to think deeply and seriously of a way to salvation, and of effective and well set plans that will rid your nation of its sufferings. And remember that one's intention has superiority over one's actions, and that

   ﴾*(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.*﴿

   (Ghafir: 19)

3. **It is part of *jihad* in the cause of Allah, dear brothers,** to concede part of your time, part of your property, and some of your interests for the sake of Islam and Muslims. If you are a leader, spend out of your property on the requirements of leadership, and if you are a follower, spend out of it to help your fellow callers and preachers; each has its aspects of goodness, as Allah says,

   ﴾*... Unto all (in Faith) hath Allah promised good...*﴿

   (An-Nisa': 95)

He also says:

﴾*It was not fitting for the people of Medinah and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his:*

because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness-whether they suffered thirst, or fatigue...﴾

(At-Tawbah: 120)

4. **It is part of *jihad* in the cause of Allah, dear brothers,** to enjoin what is right and forbid what is wrong, to be sincere to Allah, His Messenger and His Book, and to the leaders of Muslims and their common folk, and to call people to the way of your Lord with wisdom and beautiful preaching. And, remember that humiliation is the punishment of those who neglect advising one another and disappointment is the punishment of those who neglect the duty of enjoining what is right and forbidding what is wrong. Allah, the Almighty, says:

﴿*Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.*﴾

(Al-Ma'idah: 78-79)

5. **It is part of *jihad* in the cause of Allah, dear brothers,** to forsake whoever forsakes his religion and to break relations with whoever makes enmity with Allah and His Messenger; let no relation of any form be between you and him. The Prophet (pbuh) said,

"The first (aspect of) deficiency that afflicted the Children of Israel was that a man (of them) would meet another and

say to him, 'O man, be conscious of Allah and stop doing (this evil), for it is not lawful for you to do so'. Then he would meet him the next day and (the fact) that (he had committed that evil) would not prevent him from eating, drinking, and sitting with him. As they used to do so, Allah afflicted their hearts, one with another[1]*."*

(Reported by Abu Dawud)

6. **It is part of *jihad* in the cause of Allah, dear brothers,** to be a faithful soldier of Allah, by dedicating yourself, your property, and everything you have, to His cause. Therefore, whenever anything threatens Islam or violates its sanctity and honor, and the Muslims are called to restore the glory of Islam, be the first to respond to that call of *jihad*... In this way, you will help in achieving Allah's will concerning the propagation of Islam throughout the globe.

7. **It is part of *jihad* in the cause of Allah, dear brothers,** to do your best for establishing justice, reforming the affairs of people, helping the oppressed, and striving against oppressors no matter what their positions or ranks may be. The Prophet (pbuh) said,

"The best form of jihad is (saying) a word of justice at the presence of a Sultan or an unjust ruler (or leader)."

(Reported by At-Tirmidhi)

He also said,

"The Master of martyrs is Hamzah ibn `Abd al-Muttalib, and (also) a man who asks an unjust ruler (or leader) to do

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1 i.e., Allah blackened the hearts of those who did not commit acts of disobedience because of acting in that way with those who disobeyed Him, so they all became hard-hearted. (Translator)

what is right and forbids him from doing wrong then he kills him."

(Reported by At-Tabarani)

8. **It is part of *jihad* in the cause of Allah, dear brothers,** that if you are not able to participate in any of the above-mentioned fields of *jihad*, you should love those who participate in *jihad* fields from the bottom of your heart and to be sincere to them and give them advice. For, Allah has ordained for people like you a similar reward and set them free from liability. Do not act in any other way, otherwise Allah may seal up your heart and punish you severely.[1]

1. The section on "Our Honor Lies in *Jihad*" in the Tract "Are We Practical People?" with abridgement.

6. Defending the Prophet (pbuh) and Preferring Him to One's Life, Property, Family, and Homeland

It is natural that a Muslim loves his life, property, family, and homeland, yet still he is ordained that Allah the Almighty and His Messenger (pbuh) should be dearer to him than anything else. This is a main requirement for having perfect faith, and anything that contradicts it is apt to lead one to disobedience and immorality.

The Prophet's Companions (may Allah be pleased with them all) loved him so much and his love was inculcated deeply in their hearts. Once Imam `Ali ibn Abi Talib (may Allah be pleased with him) was asked, "How was your love for the Messenger of Allah (pbuh)?" He replied, "By Allah, he was dearer to us than our property, children, fathers, mothers, and (even) cold water that a thirsty person longs for!"[1]

That love for the Prophet (pbuh) was not represented by mere words or feelings, but it was a driving power that would motivate Muslims towards faithful sacrifice and effective support. That relationship between love and support was confirmed by the following Qur'anic statement:

﴿ *We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner: in order that ye (O men) may*

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1. *Ash-Shifa'*, vol. 2, p. 18.

believe in Allah and His Messenger, that ye may assist and honour him...﴾

(Al-Fat-h: 8-9)

Allah, the Most High, also states:

﴿*... So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him-it is they who will prosper.*﴾

(Al-A`raf: 157)

The honorable Companions (may Allah be pleased with all of them) enjoyed both merits: love for the Prophet (pbuh) and following the instructions of his religion. Therefore, they set the most marvelous examples of supporting him and his religion, and of giving preference to him over their own lives, property, families, children, and homelands. Here are some of these worth following examples:

1. The best example in this respect was set by the Prophet's best friend, Abu Bakr (may Allah be pleased with him). He was the best to assist the Messenger of Allah (pbuh) with his life, effort, and "all" his property. What he did on the day of the Emigration to Madinah is a quite sufficient merit on his part, as `Umar ibn al-Khattab and others opined. On the night of that day, Abu Bakr went out with the Prophet (pbuh) and started walking before him for some time and behind him for some other time. He kept doing so until the Messenger of Allah (pbuh) observed it and asked him why he was doing so. Abu Bakr answered, "O Messenger of Allah, on remembering those who are searching for us (from behind us), I would walk behind you, and on remembering those who are expecting to see us (from before us), I would walk before you." The Prophet (pbuh) said,

"O Abu Bakr, if something (wrong) should happen to me, would you like that it should happen to you instead of me?"

Abu Bakr replied, "Yes, by Him Who has sent you with the truth!" When the two of them reached the cave (of Thawr) Abu Bakr said, "O Messenger of Allah, let me enter before you, so that I may face any snake or anything of the kind instead of you!" The Prophet (pbuh) allowed Abu Bakr to enter the cave, so he got in and started checking the place with his hands. Whenever he found a hole, he would cut part of his garment and insert it into the entrance of the hole, until his garment was wholly used. However, a hole remained uncovered, so he covered its entrance with his heel. - According to another version: snakes started to sting him but he endured it lest he should cause the Prophet (pbuh) to wake up. - After that Abu Bakr let the Messenger of Allah (pbuh) enter the cave. In the morning the Messenger of Allah (pbuh) asked Abu Bakr, *"Where is your garment, O Abu Bakr?"* Abu Bakr told the Messenger of Allah (pbuh) what he did, so he (pbuh) raised his hands and said,

"O Allah, (please) make Abu Bakr with me in the same rank of mine in Paradise!"

After that Allah (Glorified and Exalted be He) revealed to him that He had responded to his invocation.[1]

2. Sa`id ibn al-Musayyab said, "The first to unsheathe a sword in the cause of Allah was Az-Zubayr ibn al-`Awwam. As he was in Makkah, he heard a voice declaring that the Prophet (pbuh) had been killed. On hearing that, Az-Zubayr rushed out naked and holding an unsheathed sword at his hand. The Prophet (pbuh) met him face to face and asked him, *'What is*

1. *Hayat as-Sahabah*, vol. 1, p. 322.

wrong with you, O Zubayr?' 'I heard (a voice declaring) that you had been killed,' answered Az-Zubayr. 'And what were you going to do?' asked the Prophet (pbuh). 'I was surely going to kill (all polytheists from among) the residents of Makkah!' replied Az-Zubayr. Then the Prophet (pbuh) invoked Allah for him."[1]

3. The Day of Uhud witnessed a great number of marvelous examples of sacrifice and support. After the Muslims had started to flee away before the polytheists, many Companions surrounded the Prophet (pbuh) in order to protect him. Among those Companions was Abu Talhah (may Allah be pleased with him) who shielded the Prophet (pbuh) with his own body, saying, "I ransom you with my father and mother! Do not look (towards the enemy), lest one of their arrows hit you! I ransom you with my neck!"

This example of sacrifice was also set by other Companions, including Abu Dujanah and Ziyad ibn as-Sakan, may Allah be pleased with all of them. Even while undergoing the agony of death, Sa`d ibn ar-Rabi` adjured the Muslims to defend the Prophet (pbuh) and said, "You will never be excused if any harm afflicts your Prophet while you have eyes that can see".

4. The polytheists of Makkah suspended Zayd ibn ad-Dithinnah (may Allah be pleased with him) (to a wall or something) in order to kill him and mutilate his dead body. Abu Sufyan said to him. I adjure you with Allah (to tell me the truth)! Do you like that Muhammad be under our control instead of you and you be with your family (safe)?" Zayd replied, "By Allah, I would not even a thorn to sting Muhammad (pbuh) in order that

1. *Sifat as-Safwah*, vol. 1, p. 108.

I should be (safe) with my family!" Abu Sufyan commented, "By Allah, I have never seen any followers who love their leader as Muhammad's Companions love him!" A similar version was reported as regards Khubayb ibn `Adiyy (may Allah be pleased with him).[1]

5. Before giving the First Pledge of `Aqabah, Al-`Abbas (may Allah be pleased with him) wanted to make sure how far the *Ansar* were ready to support the Messenger of Allah (pbuh) and that they would not let him down. Therefore, As`ad ibn Zurarah asked the Prophet (pbuh) to allow him to speak, and he (pbuh) gave him permission. As`ad directed his speech to the Prophet (pbuh), saying, "O Messenger of Allah, each call has its own way, which may be easy or difficult. Today, you have called the people to something strange that is (expected to be answered) with disapproval. You have called us to abandon our religion and to follow yours, and though this is not easy to do, we have responded to your call positively; you have called us to cut relations with our (disbelieving) neighbors and relatives, whether near or far, and though this is not easy to do, we have responded to your call positively; and, though we are a (united) community that enjoys glory and safety, as no one thinks of attacking us, you have called us to accept the leadership of someone who does not belong to us and whose uncles and families have let him down (meaning the Prophet), and though this is not easy to do, we have responded to your call positively. All these requests are unlikable in the sight of people, except for those who seek Allah's guidance and expect to have good consequences of responding to them. We have accepted what you have called us for, (expressing this) with our tongues,

1. *Sifat as-Safwah*, vol. 1, pp. 199-2-9.

hearts, and actions, out of our belief in the (Message) you have come with. And because we know that you are truthful, we promise you that we will act accordingly, and we pledge of allegiance to (Allah) our Lord and yours. The Hand of Allah is over our hands. We shall ransom you with our blood, and protect you from anything which we protect our lives and our children and wives from. If we keep this promise of ours, then that will be for the sake of Allah, and if we break it, then we shall be breaking a pledge we have given to Allah, and we shall thus be wretched. We are telling you the truth, O Messenger of Allah, and we ask Allah to help us (keep our promise)..." After that As`ad (may Allah be pleased with him) reassured Al-`Abbas then said to the Prophet (pbuh), "Ask for whatever you wish and set whatever conditions on behalf of your Lord!"[1]

6. Because the Prophet (pbuh) took pledge from the *Ansar* that they would support him inside Madinah, and not outside it, he was keen on consulting the Muslims concerning the fight in Badr. He said, *"Give advice to me, O people!"* Sa`d ibn Mu`adh (may Allah be pleased with him) realized that the Prophet (pbuh) was referring to the *Ansar* when he said "O people," so he said, "I shall speak on behalf of the *Ansar*... Travel wherever you want, cut relation with whoever you want, keep relations with whoever you want, take from our property whatever you want, and leave for us whatever you want. Whatever you take from us is dearer to us than that which you give to us. We shall ever support you in handling any matter you are commanded to handle. By Allah, if you (want to) march with us until you reach Birak al-Ghumad (a place in Yemen), we will surely march with

1. *Hayat as-Sahabah*, vol. 1, pp. 78-79.

you, and by Allah, if you (want us) to indulge into this sea with you, we will surely indulge into it along with you!"[1]

7. Zayd ibn Harithah (may Allah be pleased with him) preferred to remain a slave beside the Prophet (pbuh) than being free with his family and people. After exerting great efforts, his father knew his whereabouts in Makkah, so he, along with Zayd's uncle, went to the Prophet (pbuh) while he was in the Sacred Precinct (of Makkah). They said, "We have come to you seeking to take back our son whom you keep with you, so please make us a favor and accept our offer to ransom him, for we shall pay any sum of money you will ask for no matter how high it will be." The Prophet (pbuh) asked them about that son and they said it was Zayd ibn Harithah. The Messenger of Allah (pbuh) said he had another offer, then he added, *"Call Zayd and make him choose; if he chooses you, you can take him without ransom, yet if he chooses me, then (know that) by Allah, I never choose (to let down) anyone who chooses (to stay with) me!"* Zayd's father and uncle said, "You have delivered a just judgment, and even more!" Then the Prophet (pbuh) called for Zayd and asked him, *"Do you know who these are?"* He said, "Yes, this is my father and this is my uncle." The Prophet said, *"And I am the one you know well how much he loves you, so choose me or them!"* Zayd said, "I never choose anyone but you! You are a father and an uncle to me!" His father and uncle said, "Woe to you, O Zayd! Do you prefer slavery to freedom along with your father, uncle, and the rest of your family?" He said, "Yes! I have seen of this man's (merits and qualities) that make me never choose anyone but him..."[2]

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1. Sa`id Hawwa, *Ar-Rasul*, p. 412.
2. *Sifat as-Safwah*, vol. 1, pp. 119-120.

8. Women also set wonderful examples of love, support, and sacrifice. Ibn Ishaq reported that on the Day of Uhud, a woman from the *Ansar* was told that her father, brother, husband, and son had been killed, but she asked, "And what about the Prophet (pbuh)?" Someone answered, "He is fine, praise be to Allah." She asked to see him, and when she saw that he was alright, she said, "Any calamity (save losing you) is bearable!" According to another version she said, "I ransom you with my father and mother! I do not care (if anyone gets hurt) as long as you are safe and sound!"(1)

9. Another Muslim woman gave a sword to her son to fight therewith on the Day of Uhud, but he was too young to carry it. So, she tied the sword to his hand with a rope then went to the Prophet (pbuh) and said, "O Messenger of Allah! (Please take) this son of mine to fight and protect you!"(2)

10. The desire to support the Prophet (pbuh) was deeply inculcated in the hearts of those who loved him even after his death. It was reported that someone saw `Amr ibn al-Layth, a king of Khurasan and a famous revolutionist who was known as As-Saffar, in a dream and asked him, "What has Allah done with you?" `Amr answered, "He has forgiven me." It was asked, "For what reason?" He replied, "Once I climbed the top of a mountain and looked at my soldiers. I felt happy because they were so many, and I wished that I could live during the time of the Messenger of Allah (pbuh) so that I would support him (along with them). Allah appreciated (that wish I made) and forgave me!"(3)

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1. Ibid., vol. 1, p. 287.
2. *Hayat as-Sahabah*, vol. 1, 583.
3. *Ash-Shifa'*, vol. 2, p. 27.

There are other examples that will be mentioned on time, Allah willing. I will also quote some examples of the Companions' giving preference to the Prophet (pbuh) over their homes and homelands, especially during the migrations and emigrations they underwent for the cause of Islam.

7. Copying the Prophet's Suit in His Loving, Hating, Taking for Friends, and Taking for Enemies

Whom should we love and whom should we hate? Whom should we take for friends and whom should we take for enemies? Whom should we keep good relations with and whom should we sever all ties with?

The answers to such questions is an issue that has been given great importance in the Qur'an and the *Sunnah*. The Qur'an and the *Sunnah* have clarified all points relevant to this issue, so that believers would know what these points are and act accordingly.

As for the Qur'an, this issue is tackled in many Surahs. For example, Allah the Almighty says:

> ﴿*O You who believe take not into your intimacy those outside your ranks...*﴾
>
> (Al `Imran: 18)

The occasion of revelation of this verse was reported by Ibn `Abbas as follows: "Some Muslim men were on good terms with some Jewish men due to an alliance between them since the pre-Islam era. Hence, Allah, the Most High, revealed this verse forbidding Muslims to take unbelievers for friends, so that they (Muslims) would not be deceived by them.[1] Allah also says,

1. As-Suyuti, *Asbab an-Nuzul*, p. 61.

﴾*To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty. Yea, to those who take for friends unbelievers rather than Believers: is it honor they seek among them? Nay, all honor is with Allah.*﴿

(An-Nisa': 138-139)

and

﴾*O you who believe! Take not for friends unbelievers rather than Believers: do you wish to offer Allah an open proof against yourselves?*﴿

(An-Nisa': 144)

By *"open proof"* Allah means that, by taking unbelievers for friends, believers will give proof that they oppose Allah's orders, for He has forbidden them to do so, and thus they will deserve His punishment.[1]

The issue is also dealt with in Allah's saying,

﴾*O you who believe! Take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust.*﴿

(Al-Ma'idah: 51)

Explaining the meaning of this verse, Ash-Shwakani said, "He who commits the sin of taking those for friends is considered one of them. This is a serious warning, for the sin that leads to regarding the one who commits it as an unbeliever is the gravest kind of sins."[2]

1. Al-Qurtubi, *Tafsir*, vol. 5, p. 425.
2. *Fath al-Qadir*, vol. 2, p. 50.

Allah, the Almighty, also says:

﴿*The Believers, men and women, are protectors, one of another...*﴾

(At-Tawbah: 71)

and says,

﴿*You will not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts...*﴾

(Al-Mujadalah: 22)

In addition to this, *Surat* al-Mumtahanah is almost dedicated to tackling this issue. It shows the limits that Muslims should abide by in their relations with non-Muslims. It also points out the grave consequences of making friends with the enemies of Allah, the Almighty, and His Messenger (pbuh).

As for the *Sunnah*, it has also handled this issue in details. For example, the Prophet (pbuh) said,

"He who loves for Allah's sake, hates for Allah's sake, gives (in charity) for Allah's sake, and withholds from giving for Allah's sake, his faith is completely true."[1]

The Prophet (pbuh) also said,

"The strongest ties of faith is that one loves for Allah's sake and hates for Allah's sake."[2]

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1. Reported by Abu Dawud.
2. Reported by Ahmad, yet in the chain of its transmitters there was Layth ibn Abi Sulaym who was regarded as untrustworthy by most scholars of *Hadith*.

He (pbuh) also said,

> *"Love for Allah's sake, hate for Allah's sake, and take Allah's enemies as (your) enemies; for you will not have the privilege of being protected by Allah unless you do so; and no one will prove to be a true believer unless he does so, even if he should observe (optional) prayers and fasts in abundance."*[1]

Abu Nu`aym and Al-Khatib reported on the authority of Ibn Mas`ud, who said, "Allah, the Almighty, revealed to one of His Prophets saying,

> *'Say to such and such a worshiper, 'You have become an ascetic because of the spiritual comfort you find in doing so, and you have devoted yourself to worshiping Me, so that I may grant you glory (and protection). But, have you accomplished your duties towards Me?"*

The worshiper asked (through that Prophet), 'O Lord! What are these duties?' Allah said,

> *'Have you taken my enemies as your enemies and have you befriended my friends.'*[2]

It was mentioned earlier that Al-Qurtubi said in explaining the meaning of being sincere to the Prophet (pbuh), "This will be achieved if one knows the truth, loves its proponents, and hates its opponents and enemies." Al-Qurtubi said elsewhere, "One proves one's love for the Prophet (pbuh) by befriending those who love him and taking his enemies as one's enemies."[3]

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1. *Sifat As-Safwah*, vol. 1. p.186.
2. Al-Manawi, *al-Ahadith al-Qudsiyyah*, p. 115.
3. Al-Qurtubi, *Tafsir*, vol. 8, p. 226-227.

According to Judge `Iyad, one of the signs that show one's love for the Prophet (pbuh) is to love those who love Allah, the Most High, and His Messenger (pbuh); to hate those who hate them; to take their enemies as one's enemies; to stay away from those who do not follow the *Sunnah* and introduce innovations into the religion; and to despise doing things that may lead one to act against the *Shari`ah*.[1]

The Companions' Loyalty to the Prophet (pbuh)

The Companions (may Allah be pleased with them) committed themselves faithfully to Allah's orders and His Messenger's *Sunnah*. The principles they held, the way they treated people, and everything they did were all in conformity with their faith. They dealt with people fairly for Allah's sake. They never gave special treatment to anyone on the basis of favoritism, personal interests, or being a relative to them. Besides, they set the best examples in showing their loyalty to the Prophet (pbuh) and their hatred to his enemies.

For example, `Abudullah ibn `Abdullah ibn Ubayy ibn Salul knew that his father was speaking ill of the Prophet (pbuh), so he said to the Prophet (pbuh) "If Allah and His Messenger will be pleased if I cut off my father's head, I will do it." But the Prophet (pbuh) discouraged him from doing so. And once, while the Muslims were returning to Madinah after the end of the battle of Banu al-Mustaliq, `Abdullah waited for his father at the entrance to Madinah. On seeing him, he drew his sword and said to him, "Did you say, 'If we return to Madinah, surely the more honorable (element) will expel therefrom the meaner'? By Allah,

1. *Ash-Shifa'*, vol. 2, pp. 21-22.

you will (soon) know who is more honorable, you or Allah's Messenger (pbuh). I swear by Allah that you will not enter Madinah unless the Messenger of Allah (pbuh) gives you permission to that effect." His father, then, shouted twice, "Help me, O Khazraj! My son prevents me from returning to my home!" The people talked to `Abdullah, but he insisted on his attitude and said, "By Allah, he will not enter Madinah unless the Messenger of Allah (pbuh) gives him permission to that effect." The people went to the Prophet (pbuh) and informed him of the situation. He (pbuh) said, *"Go and tell him to let his (father) go to his house."* When the people did so, `Abdullah said, "Since it is the Prophet (pbuh) who has given that order, I will obey it."[1]

Umm Habibah (the Prophet's wife, may Allah be pleased with her) also set a good example in this regard. Before his conversion to Islam, her father, Abu Sufyan, went to her and was about to sit on the Prophet's carpet when she folded it up. He then said, "O My daughter! I do not know whether you consider this carpet too good for me, or that I am too good for it!" She replied, "It is the Prophet's carpet and you are an impure polytheist." He said to her, "You have awfully changed after leaving me!"[2]

Abu `Ubaydah and Mus`ab ibn `Umayr's loyalty to Islam and the Prophet (pbuh) was also astonishing. Abu `Ubaydah killed his (disbelieving) father during the Battle of Badr. As for Mus`ab ibn `Umayr, he advised the Muslims to ask his family for a great ransom for freeing his brother who was captivated during the Battle of Badr. Moreover, he said to the Muslim who

1. An-Nadawi, *Madha Khasira al- `Alam*, p. 117.

2. Ibid., p. 114.

captivated him, "Tighten his shackles, for his mother is rich (and will thus pay a great ransom for freeing him)." And, when his brother said to him, 'Am I not your brother?" he said, "No! This (referring to a Muslim) is my brother, not you!"

To what extent are we loyal to the Prophet?

Our enemies have succeeded to inculcate in our societies such deceiving slogans and principles as tolerance, human brotherhood, religious dialogue, nationalism, patriotism, and globalization, etc. We reiterate such cliches without discriminating between the truth and falsehood or the good and evil they imply. Amidst such confusion, words have lost their real meaning to the extent that Muslims no longer know the difference between friends and enemies or between believers and unbelievers. We even hear someone repeating such questions, "Why should we be concerned about Palestine?" or "Why should we care about Kashmir?" etc.

We have become so interrelated with our enemies that associations supporting Arab-Jewish friendship and others calling for Arab-American friendship have been established in the Muslim countries

In this respect, I was deeply shocked when I saw an Arab leader crying on the assassination of a Zionist Prime Minister. He even described him as "my brother Rabin". That leader lived as a pro-Jewish and pro-Christian ally. Moreover, he felt no humiliation in describing himself as belonging to the household of the Prophet (pbuh), in spite of all what he did. Even on the notice of his death he was described as an "eminent" personality belonging to that purified household! If leaders of such a kind

betray their religion and sell themselves to its enemies in return for temporary worldly high positions, why should common Muslims neglect Allah's warnings and sell themselves for no price? If Muslims do really love Allah, the Most High, and His Messenger (pbuh), they should not participate with Allah's enemies in any field. be it sports, culture, art, politics, sociology, or economy, etc.

In this concern, I would like to emphasize on the significance of economic boycott. It is an effective weapon that we all can use against our enemies. Let us, at least, do as the Hindu pagan leader, Gandhi, who called upon his people to abort any dealings or transactions with the English during their occupation of his country, India. That leader started with himself and put off his clothes that were made in England and threw them into the river.

The former Mufti of Arab Republic of Egypt, Shaykh Hasanein Makhluf, and other scholars gave explicit *fatwa*s that all kinds of dealings with the Jews and other enemies of Islam are forbidden. Hence, we should boycott all products and goods of the enemy countries, even if they are cheap in price and high in quality. We should also call upon others to do the same, seeking only Allah's rewards in this regard.

Still, I would like to draw Muslims' attention to the fact that there are different rules and rulings when it comes to dealing with the non-Muslims who live in the Muslims countries and who do nothing against Islam and Muslims. Anyway, I will not say any more about this point.

There is another point I would like to draw attentions to, that is, love and hate for Allah's sake does not only mean loving people who love Allah and His Messenger and hating those who hate them, but this also implies cherishing and adopting all principles and ethics that Allah and His Messenger have called for. It moreover requires that one despises and resists all principles, systems, and conventions that go against Allah's religion.

8. Defending the Prophet (pbuh), the *Shari`ah*, and the *Sunnah*

All nations have certain symbols, be they historical figures or specific events that they cherish and hold in high esteem. They celebrate the commemoration of such figures and events so as to revive the meanings they stand for. They believe that commemorating such symbols is a means of preserving their identity, linking their present to their past and presenting to the new generations good examples to follow.

The value of the symbols of a certain nation may be of no importance to other nations, or they may stand, for example, for invasion, destruction, or exploitation. However, this nation glorifies, and highly estimates its symbols and fights whoever belittles their value or offend them.

Why do Muslims no longer cherish their symbols? Why do they no longer defend the reputation of their Prophet (pbuh), his *Sunnah*, and the *Shari`ah* with which he was sent, against those who insult and speak ill of them? Do they not know that the Prophet (pbuh) never got angry or took revenge on any one for personal reasons, and that his anger knew no limits when Allah's laws were violated?

To shed further light on what I aim to convey to the reader in this respect, I will subdivide it into three points, as follows.

Defending the Prophet (pbuh)

The Companions (may Allah be pleased with them) and other early Muslims cherished and held the Prophet (pbuh) in high esteem. They realized that allowing any one to direct any slight disregard to his noble character would be an unforgivable sin and a sign that their state would be apt to collapse and that other nations would no longer apprehend them. Out of that understanding, they made examples of the enemies of Islam who dared to insult and speak ill of the Prophet (pbuh). This was obvious in the behavior of both the elder and the younger among them.

Al-Bukhari and Muslim reported that `Abd ar-Rahman ibn `Awf (may Allah be pleased with him) said, "During the battle of Badr, I looked towards my right side and towards my left and found two young boys (Mu`adh and Mu`awwidh, sons of `Afra'). I wished I had been between two stronger men instead. One of them said to me, 'O Uncle, do you know Abu Jahl?' I said; 'Yes, why do you ask about him?' He said, 'I have been told that he used to insult and speak ill of the Prophet (pbuh). I swear that if I see him, I will engage in fighting with him till one of us dies.' That speech surprised me. Then the other young boy said the same to me. - In another version: the other young boy said to him the same without the other one listening to him. - On hearing this, I (Ibn `Awf continued) felt I would not be more pleased if I had been between two stronger men instead. Then, I pointed out Abu Jahl for them. They attacked him like two hawks till they killed him."[1]

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1. *Fath al-Bari*, vol. 7, p. 358.

Also, it was reported that, during the caliphate of `Umar, some children were playing in the street. The ball they were playing with flew and fell into a house of a Jewish rabbi. They asked him to give them the ball back. But the rabbi slandered the Prophet (pbuh) before them. The children did not stand it, so they attacked him with sticks till they gorged one of his eyes out. When `Umar (may Allah be pleased with him) was informed of this, he said, "Praise be to Allah Who made Muslim children defend the Prophet (pbuh)!"

Ibn `Asakir reported that Ghurfah ibn al-Harith (may Allah be pleased with him) passed by a non-Muslim man who was one of those who were under the protection of the Muslim State. He called that man to embrace Islam, but the man refused and, moreover, spoke ill of the Prophet (pbuh). Reacting to that, Ghurfah killed him. When `Amr ibn al-`As (may Allah be pleased with him) knew that, he said to Ghurfah, "There is a treaty between them and us, and that is why we live in peace together!" Ghurfah said, "The treaty does not imply that they can insult Allah, the Almighty, and His Messenger (pbuh)."[1]

Hassan ibn Thabit (may Allah be pleased with him) led a poetic war against Allah's enemies who attacked Islam and slandered the Prophet (pbuh). The Prophet (pbuh) was informed, through Revelation, that Allah, the Most High, was pleased with what Hassan was doing.

Moreover, the Companions (may Allah be pleased with them) honored the mere name of the Prophet (pbuh) even it was for a man named after him. It was reported that `Umar (may Allah be pleased with him) heard someone insulting another one

1. *Hayat as-Sahabah*, vol. 2, p. 331.

whose name was "Muhammad," saying to him, "May Allah make you an example, O Muhammad!" Then `Umar changed the name of his nephew from Muhammad to `Abd ar-Rahman and said to him, "I swear by Allah that I will not hear the Prophet's name being insulted when someone offends you using your name. So, from now on, you will not be called "Muhammad' as long as I shall live!"[1]

Jurists have maintained that he who insults, slanders, or offends the Prophet (pbuh) through words or deeds, is an unbeliever and must be killed.[2]

Ar-Rashid asked Imam Malik about his opinion in what he did upon a *fatwa* given to him by the Iraqi jurists when he ordered that a man who slandered the Prophet (pbuh) be lashed. Malik got angry and said, "O Commander of the Believers! What honor will be left for the Muslim Nation if its Prophet (pbuh) is offended? Whoever slanders Prophets must be killed." But Judge `Iyad asserted that no one among the Iraqi jurists gave *fatwa* to the effect that who slandered Prophets was to be lashed, as they all were of the opinion that whoever did so was to be killed.[3]

Insulting the Prophet (pbuh) through novels and stories

Unbelievers, hypocrites, and secularists have made use of the fact that the majority of Muslims no longer have zeal for their religion, to propagate their poisonous writings against the

1. *Ash-Shifa'*, vol.2, p. 188.
2. Ibid., vol. 2, p. 189.
3. Ibid., vol. 2, p. 196.

Prophet (pbuh), the Companions, and the Islamic religion. And, in order to avoid the few voices that may still defend Islam, they allege that what they write is an art of symbolical literature, and that any thing said to the effect that Islam is offended is not intended in itself at all; it is just an opinion expressed and their role is to express societies with all what they contain of different views.

In this concern, Judge `Iyad (may Allah have mercy on him) has written something that can be regarded as a criterion for judging those who report slanders about the Prophet (pbuh). According to Judge `Iyad, whoever reports slanders said about the Prophet (pbuh) by someone else is to be judged according to the way he has done so and why he has done it. It is either forbidden or desirable for one to report such things when one is asked to testify against the slanderer and identify him, or when one does so to refute the slanderer's arguments and assert their being false. Being forbidden or desirable in such cases is subject to the circumstances of both the one who reports such slanders and the slanderer himself. Otherwise, it is forbidden for one to report such things. This is to say, it is completely forbidden to take reporting slanders about the Prophet (pbuh) slightly as a means of chattering or tittle-tattle with impudent persons.

Later, Judge `Iyad (may Allah have mercy on him) clarified what kind of punishment is to be inflicted on those who unnecessarily report lies and slanders about the Prophet (pbuh). If one has done so unintentionally without being aware of the seriousness of the subject and if the lies reported are not disdainful, one should be severely reproached and discouraged from repeating such an act. And it would be better if one is

punished slightly in this case. But, if the lies reported are disdainful, punishment should be somewhat severer. (Then Judge `Iyad quoted the following example:) It was reported that a man asked Imam Malik about his opinion of those who believed that the Qur'an was created. On hearing this, Imam Malik (pointed at that man and) said, "This is an unbeliever and must be killed." The man said, "This is not my opinion; I have heard it from some people!" Imam Malik replied, "But we have heard it from you." In fact, Imam Malik did not mean that the man was to be killed; he said that just as a threat to him.

However, if the person who reports lies and slanders about the Prophet (pbuh) is proved to have invented them himself, or that he is used to reporting things of such a kind taking it slightly and having fun in doing so, he must be killed whatever great his position in the society is. Such a person will be thrown into the Hell on the Day of Judgment. Hence, some say it is unanimously agreed upon that reporting slanders about the Prophet (pbuh) or writing and reading about them in any way is prohibited.[1]

Defending the Sanctified *Sunnah*

To prove one's love for the Prophet (pbuh), one should stick to his *Sunnah* and call others to follow it as well. Moreover, one should, especially nowadays, do one's best to defend the *Sunnah* against such poisonous writings paid for by the different organizations that nourish hatred against Islam all over the world.

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1. See *Ash-Shifa'*, vol. 2, p. 213-216.

Since enemies of Islam could not distort the Glorious Qur'an nor even claim that it has not been sent down by Allah, the Almighty, they turned to the *Sunnah* and spared no effort in distorting it. To achieve this, they pretended to be faithful Muslims who were keen to defend Islam. They resorted, for example, to defame the trusted persons who reported *hadith*s like Abu Hurayrah, Al-Bukhari, and Ibn Shihab Az-Zuhry. Sometimes they accused them of being dishonest, and sometimes of being forgetful and unable to memorize the Prophet's *hadith*s. They also tried to convince Muslims to stick only to the rulings of the Qur'an, or that they should compare the *Sunnah* to the Qur'an and follow only narrations that would be in conformity with the Qur'an. They claimed as well that the *Sunnah* was recorded after the Prophet's death, and thus it was exposed to many additions, omissions, inventions, and lies, etc. But, Allah, the Almighty, recruited many faithful Muslims to refute the enemies' claims against Islam.[1]

Here, I will refute briefly some of such claims, so that Muslims can beware the enemies' attempts to distort Islam.

1. The claim that Muslims should stick only to the rulings of the Qur'an seems in appearance to indicate that they are glorifying and honoring the Qur'an, but in reality they are trying to destroy the whole religion of Islam. The Prophet (pbuh) warned against such a thing when he said,

> *"Some (Muslims) will belie me while reclining on their coaches as they hear a hdith of mine; they will say, 'We are only to examine the Book of Allah and take as lawful whatever it has declared as lawful and take as prohibited*

1. See for example As-Suyuti, *Miftah al-Jannah fil-Ihtijaj bis-Sunnah.*

whatever it has declared as prohibited.' Behold! Whatever Allah's Messengers has declared as prohibited is (i.e., in conformity with) what Allah has declared as prohibited (in the Qur'an and in general)."[1]

In another version the Prophet (pbuh) said,

" I have been given the Book (the Qur'an) and the like of it (the Sunnah) along with it. But some stomach-filled men will recline on their coaches and say, 'You have to stick (only) to the Qur'an: take as lawful whatever it has declared as lawful and take as prohibited whatever it has declared as prohibited...'"[2]

Al-Bayhaqi said; "These *hadith*s indicate that the Prophet (pbuh) foretold that the innovators in religion would falsify his *hadith*s. And this was proved true later."[3]

Al-Bayhaqi also reported on the authority of Abu Ayyub as-Sakhtiyani who said, " If you tell someone about some *hadith* of the Prophet (pbuh) and he says, 'Let us not talk about *hadith*s and tell me what the Qur'an says in this regard,' then know that he been led astray." It was also reported that Ayyub said, "Someone said to Mutarrif ibn `Abdullah, 'Do not speak to us about the *Sunnah*, and inform us only of what is in the Qur'an.' Mutarrif replied, 'I swear by Allah that we do not seek but to follow the Qur'an, yet to do this, we should consult who has better knowledge of the Qur'an than us (i.e, the Prophet (pbuh) through his *Sunnah*'."[4]

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1. Reported by Ahmad and others (*Bulugh al-Amani*, vol. 1, p. 191).
2. Reported by Ahmad and others (*Bulugh al-Amani*, vol. 1, p. 192).
3. *Miftah al-Jannah*, p. 19.
4. Ibid., pp. 41-42.

2. The claim that Muslims should compare the *Sunnah* to the Qur'an and follow what is in conformity of the Qur'an and give up acting upon what contradicts it.

In the very begging, I would like to assert that if such a comparison is held, no contradiction will arise therefrom, for both the Qur'an and the *Sunnah* are from Allah, and the *Sunnah* is a divine inspiration from Allah, the Almighty, to his Messenger (pbuh) who never spoke out of his own fancy or for the sake of his own pleasure.

Those who call for such a thing give as proof for their claim the following *hadith*:

> *"Compare what you are informed of as said by me to the Qur'an, and if you find it in conformity with it, follow it, and if not, then ignore it."*

There is another version of that *hadith* that reads,

> *"Compare what you are informed of as said by me to Allah's Book; if it is in conformity with it, it is said by me, and if it contradicts it, it should not be attributed to me."*

Commenting on such a *hadith*, Ash-Shafi'i said, "None of the people who reported such a *hadith* is known to be truthful in anything, be it trivial or important. It is an unauthentic *hadith* reported by an unknown person. We (scholars) do not accept such a *hadith* at all."

Al-Bayhaqi also commented on this *hadith* saying, "It is null and void, and it contradicts itself, for there is no indication in the Qur'an to the effect that the Prophet's *hadith*s should be compared to the Qur'an." Al-Bayhaqi said as well, "There are many versions reported for this *hadith*, yet they are all unauthentic."

Also, Yahyah ibn Mu`ayn said, "This is a *hadith* invented by atheists." And As-Suyuti reported many versions for this *hadith* and asserted that they are all unauthentic.[1]

3. The claim that some *hadiths* contradict science and reason

In this regard, I would like to emphasize in the very outset that the *Sunnah* does not at all contradict science or reason. If we examine the *hadith* they claimed to be contradictory with science, we will find that contradiction arises either from the misunderstanding of the text of the *hadith*, or that the *hadith* is not proved to be said by the Prophet (pbuh), or that the scientific theory in question is a mere hypothesis that is not proved yet to be a scientific fact or has not been researched at all.

To illustrate this, ignorant people hurried to refuse the *hadith* stating that if a fly falls in one's vessel, one should submerge it into the liquid in the vessel, for in one of its wings there is a disease and in the other is a treatment for that disease. They based their refusal for that *hadith* on the claim that science had not proved this fact. Therefore, they accused those who reported this *hadith* of being liars. But Allah failed the attempts of those enemies when modern scientific researches proved the information conveyed in that *hadith*.[2]

Hence, it is not decent at all on Muslims' part to postpone their belief in the authentic *hadiths* of the Prophet (pbuh), who never spoke for the sake of his own pleasure, till a European researcher proves the information therein.

As for the claim that the contradiction between some Prophetic *hadiths* and reason, this is not true and cannot occur,

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1. *Miftah Al-Jannah*, pp. 20.

2. Sa'id Hawwah, *Ar-Rasul*, p. 30.

for scholars of *hadith*s consider contradiction with sound reason a sign that a *hadith* is invented. A scholar said, "If one finds that a given *hadith* goes beyond all reason, contradicts the Qur'an, and is not in line with the foundations of Islam, one should be certain that this *hadith* is invented."[1]

But in this concern I would like to pose some questions: What kind of reason do those people want Muslims to compare *Sunnah* to? Is it the pro-European and pro-American reason? Or is it the reason that knows nothing about Islam or the Arabic language? Or is it the reason that is affected by whims, personal interests, and ethnic heritage?

In fact, there are a lot of other false claims against the *Sunnah*, yet I will not deal with them, so that I may not bore the reader. I just wanted to clarify the claims by which a simple Muslim may be deceived.

Defending the sanctified *Shari'ah*

After living in prosperity under the law of the Islamic *Shari`ah* for thirteen centuries, the enemies of Islam spare no effort in attacking and distorting it till they have managed to make Muslims give up abiding by its laws.

It is incumbent upon Muslims who love Allah, the Almighty, and his Messenger (pbuh) to defend the Islamic *Shari`ah* with all their powers, refute the enemies' arguments against it, and convince other Muslims of its applicability to all times and places, highlighting the factors of its flexibility and adaptability and the aspects of its being preferable to the secular laws and the former heavenly laws.

1. *Tadrib ar-Rawi*, vol. 1, pp. 276-277.

Muslims should have zeal for calling to and acting upon the rules of the Islamic *Shari`ah* till they manage to do so. It will be only then that no one will dare to speak ill of or attack the Islamic *Shari`ah.* We should bear in mind that it is our negligence to fulfill our duties in this respect that enables the evil powers to prevail in this world, and this will incur on us a grave punishment in the Hereafter.

What shall we say to Allah when He asks us why we have not protected His *Shari`ah*? And how shall we answer our beloved Prophet (pbuh) when he asks us why we have neglected his *Sunnah*?

If we do not defend Allah's religion with all our zeal, we will concede our honor as we have done with our land. If we do not sacrifice ourselves for this, we will sell our religion and our land for no price!

9. Yearning to See the Prophet (pbuh)

It is a sign of loving the Prophet (pbuh) to yearn to see and accompany him in this world as well as in the Hereafter. This is emphasized by the Prophet's *hadith*:

> *"Those who love me the most among the members of my nation are some people who will come after my death. They will be willing to give their families and their wealth in return for seeing me."*

Another version of that *hadith* goes:

> *"Some among you will yearn to see me, even if they will sacrifice their families and wealth for that."*[1]

It was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (pbuh) said,

> *"By Him in Whose Hand my soul is, there will come a day when some of you will miss me, and seeing me then will be dearer to them than seeing their families and keeping their wealth."*[2]

Judge `Iyad said, "One of the signs that one loves the Prophet (pbuh) is to keep remembering him and yearn to meet him as people long for seeing their beloved ones. In this

1. *Al-Fath Ar-Rabbani*, vol. 19, p. 149.
2. *Sahih Muslim* (abridged), pp. 423-422.

concern, it was reported that the Ash`arites said on their way to Madinah, "Tomorrow, we will meet our beloved ones: Muhammad and his Companions!"[1]

How the Companions, early Muslims, and even the inanimate objects longed for the Prophet (pbuh)

We said before that a Companion said to the Prophet (pbuh), "While I am at my home, I remember you, and then I cannot stand it till I come and see you." We also mentioned that Zayd ibn Harithah (may Allah be pleased with him) preferred to remain as a slave in the company of the Prophet (pbuh) rather than to be free away from him.

Anas (may Allah be pleased with him) reported the story of his mother Umm Sulaym after the death of her son from Abu Talhah and her new pregnancy. According to Anas, they were traveling with the Prophet (pbuh) when his mother felt that she was in labor. So, Abu Talhah stayed with her while the Prophet (pbuh) went on his way. Abu Talhah then prayed to Allah, the Most High, saying, "O Allah! You know that I love to be with your Messenger (pbuh) wherever he be, but You see that I have to stay with my wife (to support her)!" When Umm Sulaym heard that, she said, "O Abu Talhah! I no longer feel the contractions." (It seems that Allah had fulfilled the wish of Abu Talhah to go with the Prophet (pbuh)). When they reached home, she gave birth to a boy. But she said to Anas, "O Anas! This child will not be breasted, unless the Prophet (pbuh) sees him."[2]

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1. *Ash-Shifa'*, vol. 22, p. 20.
2. *Al-Fath ar-Rabbani*, vol. 19, p. 146.

The emigration of the Companions was a symbol for victory, *jihad*, and sacrifice, but the most outstanding meaning it stood for was their yearning to be with the Prophet (pbuh) and their keenness to accompany him. For example. Suhayb ar-Rumi (may Allah be pleased with him) said, "When the Prophet (pbuh) and Abu Baker (may Allah be pleased with him) were emigrating to Madinah, I was about to go with them, but I was prevented by some Qurayshi men who arrested me. During that night, I was so worried that I was walking to and fro along the night, and they thought that I had a stomachache, but this was not true. When they slept, I went out (emigrating to Madinah)..." On doing so, Ar-Rumi left behind his wealth preferring to follow the Prophet (pbuh). When he (pbuh) knew that, he gave Suhayb the glad tidings that "*the purchase has made its prospected profits*."[1][2]

The Prophet (pbuh) himself testified that it was love for Allah, the Almighty, and his Messenger (pbuh) that motivated Wa'il ibn Hajar to emigrate to Madinah. The Prophet (pbuh) said to the Companions about Ibn Hajar,

> *"This is Wa'il ibn Hajar, who has come to you not out of fear but out of love for Allah and his Messenger."*[3]

Even inanimate objects harbored deep love for the Prophet (pbuh). In this regard, Al-Bukhari reported that Jabir (may Allah be pleased with him) said, "The Prophet's Mosque was founded on stems of date-palm trees. The Prophet (pbuh) used to stand by one of those stems when delivering religious speeches to the

1. *Hayat as-Sahabah*, vol. 1, p. 344.

2. The Prophet (pbuh) meant that Allah had accepted Suhayb's sacrifice of his wealth for His Sake and would greatly reward him for that. (Translator)

3. Ibid., vol. 2, p. 242.

Muslims. When the pulpit was placed for him, that stem cried like a pregnant she-camel (and according to another version, the stem cried like an infant) till the Prophet (pbuh) got down and placed his hands over it."[1]

Commenting on this narration, Al-Hasan preached some Muslims saying, "O Allah's servants! This is a tree stem yearning for the company of the Prophet (pbuh) for his dear position in Allah's Sight. It is more likely that you miss the Prophet (pbuh) and yearn to see him!"[2]

Longing for seeing the Prophet (pbuh) after his death

Imam Ahmad reported on the authority of `A'ishah (may Allah with be pleased with her) who said, "When Abu Bakr (may Allah be pleased with him) was on the verge of death, he said, 'What is this day?' He was answered, 'It is Monday.' He said, 'If I am to die this night, do not wait till tomorrow to bury me. The dearest time to me is the closest to meet the Prophet (pbuh) in.'[3]

One night, `Umar (may Allah be pleased with him) went out to see how things were going on with his subjects. He saw the light of a lantern coming out of some house. He got close to that house and heard an old woman chanting with expressive words that indicated how much she was longing for the Prophet (pbuh). On hearing this, `Umar (may Allah be pleased with him) cried deeply, and then knocked on the door of that house. The old

1. *Al-Manaqib*, vol. 6, p. 696.
2. *Hayat As-Sahabah*, vol. 3, p. 593.
3. Fadl Ilahi, *Hubb an-Nabiyy*, p. 40.

woman said (from within), "Who is there?" `Umar said, "This is `Umar ibn Al-Khattab." She said, "I have no business with `Umar. What did make him come at this hour?" He said, "Open the door, may Allah have mercy upon you, and you will not be wronged." She opened the door and he stepped in and said, "May you repeat what you have said a while ago?" She did then he said, "May you invoke Allah for me so that He would make me join the Prophet with you?" She said, "And `Umar too! May Allah, the All-Forgiving, forgive `Umar!" `Umar then was pleased and he returned home.[1]

Moreover, `Umar (may Allah be pleased with him) yearned to accompany the Prophet (pbuh) even in the grave. When he was stabbed and was about to die, he said to his son `Abdullah, "Go to `A'ishah, Mother of the Believers, and say to her, "`Umar ibn Al-Khattab and do not say Commander of the Believers, greets you and asks you to allow him to be buried with his two Companions (the Prophet (pbuh) and Abu Bakr)." `Abdullah went to `A'ishah and when he met her, he saw her crying; then he said, "`Umar sends you his greetings and asks your permission to be buried with his two Companions (the Prophet (pbuh) and Abu Bakr)." She said, "I wanted this honor for myself, but today I will prefer `Umar to myself." When `Abdullah returned to his father, someone told `Umar that his son had come back and wanted to see him. `Umar said, "Help me to sit." Someone did, then `Umar said to his son, "What news have you brought with you?" `Abdullah replied, "What you wanted, O Commander of the Believers. She gave you the permission." `Umar said, "Praise be to Allah! Nothing has ever been dearer to me than that. So, if I die, carry my dead body to

1. *Hayat as-Sahabah*, vol. 2, p. 330.

her, greet her, and then say to her, "`Umar asks your permission to be buried with his two Companions." If she agrees to this, bury me there, and if not, then bury me in the grave-yard of the Muslims."[1][2]

It was reported on the authority of `Abdah bint Khalid ibn Ma`dan who said, "Every night Khalid (her father) went to bed he used to remember Allah's Messenger (pbuh) and his Companions, the *Muhajirun* and *Ansar*, out of longing for them. He used to name them one by one, and he would say, "They are my origin and my relation. I yearn to see them with all my heart. How deep I am longing for them! O Allah! Take my soul, so that I would accompany them!" Khalid used to do so till he fell asleep.[3]

When Bilal (may Allah be pleased with him) was on his deathbed, his wife was crying: "What a sad woman I am!" He said, "What a happy man I am! Tomorrow, I will meet my beloved ones: "Muhammad (pbuh) and his Companions."[4]

Al-Bayhaqi reported on the authority of Muhammad ibn Yazid who said, "Every time Ibn `Umar (may Allah be pleased with him) remembered the Prophet (pbuh), he used to cry, and every time he passed by the Prophet's house, he used to close his eyes (and sigh yearning to a sight of the Prophet (pbuh).[5]

1. *Minhaj al-Qasidin* (abridged), p. 392.

2. Umar (may Allah be pleased with him) ordered his son to ask `A'ishah for permission another time to be buried with his two Companions after his death for fear that she might have given the permission in the first time out of shyness, or out of obedience to the authority of the government. However, Allah knows best.

3. Ash-Shifa', vol. 2, p. 17.

4. Ibid, vol. 2, p. 12.

5. *Hayat as-Sahabah*, vol. 1, p. 346.

Ibn Sa`d reported that Al-Muthnna ibn Sa`id said, "I heard Anas ibn Malik (may Allah be pleased with him) saying, "No night passed without seeing my beloved (the Prophet (pbuh)) in my dreams. And then he cried."[1]

It was also reported that Anas said, "The day Allah's Messenger (pbuh) came to Madinah everything shone, and the day he (pbuh) died everything therein became dark. And once we buried him, our hearts sank deeply."[2]

Commenting on this saying of Anas, Al-Ghazali (may Allah have mercy upon him) said, "We should contemplate how deeply everything was attached to the Prophet (pbuh) to the extent that everything shone with happiness on seeing him and became dark out of grief over his death. It was that great love that the people bore the Prophet (pbuh) that motivated them to defend Islam fearlessly and sacrifice willingly everything precious for Allah's sake. The great love those people bore and the high regards they had for the Prophet (pbuh) inspired in them such high morale that no front could stand before them."[3]

The Prophet (pbuh) also yearned to see Muslims

As believers loved the Prophet (pbuh) and longed for seeing him, he (pbuh) reciprocated such deep feelings. For example, it was reported that when Zayd ibn Harithah (may Allah be pleased with him) was seriously wounded, the Prophet (pbuh) visited him. On seeing him, Zayd's daughter cried; then the Prophet (pbuh) cried till he sobbed. Sa`d ibn `Ubadah (may

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1. Ibid., vol. 2, p. 230.
2. Reported by Ahmad.
3. *Fiqh as-Sirah*, pp. 217-218.

Allah be pleased with him) wondered at seeing the Prophet (pbuh) in such a case and so he said, "O Allah's Messenger, what is this?" The Prophet replied, *"This is the yearning of one to those one loves."*[1]

Moreover, the Prophet (pbuh) expressed his deep longing for meeting the believers who would come after his death till the day of Judgment saying, *"I hope to see my brothers!"* His Companion said, "We are your brothers!" The Prophet (pbuh) said, *"You are my Companions. My brothers are those who will believe in me without seeing me."*[2]

The content of this *hadith* refers to the fact that the Prophet (pbuh) yearned to see those who would believe in him without seeing him. This bears glad tidings to the believers who did not see the Prophet (pbuh) that they will see him on the Day of Judgment, for Allah, will fulfill his Messenger's hope.[3]

How this longing should be

But the Muslims' yearning to see the Prophet (pbuh) should not be mere affection that might be expressed through their tears. It should rather be a strong motive for them to abide by the path of the Prophet (pbuh) and to purify themselves and reassess their behavior in the light of this, so that they may have the honor of seeing and accompanying the Prophet (pbuh) in the Hereafter, Allah willing. The least thing to be done in this concern is to keep on reading about the biographies of the Prophet (pbuh), the Companions, and those who faithfully followed in their footsteps.

1. *Hayat as-Sahabah*, vol. 2, p. 577.
2. *Bulugh al-Amani*, vol. 1, p. 104.
3. Ibid., vol. 1, p. 104.

Is repeating *Hajj* and *`Umrah* considered a sign of longing for the Prophet (pbuh)

Longing for the Prophet (pbuh) does not mean that one performs *Hajj* and *`Umrah* more than one time neglecting other duties that are more important than that. May Allah be pleased with the early Muslims who put everything in its right place and excelled in arranging things according to their priorities. For example, a man came to Bishr ibn al-Harith (the ascetic known as Bishr al-Hafi). That man said to Bishr, "I intend to perform *Hajj* (voluntarily). Is there anything you want to advise me of?" Bishr asked him, "How much money do you have for the journey?" The man replied, "Two thousand dirhams." Basir said, "What is your purpose from performing *Hajj*? Are you going to perform it out of your yearning to see the Sacred Mosque, or out of seeking Allah's pleasure?" The man answered, "Out of seeking Allah's pleasure." Bishr said to the man: "If I guarantee you that if you give those two thousand dirhams in charity instead of spending them on *Hajj* Allah will be pleased with you, will you do it?" The man said, "Yes." Bishr then said, "So go and give this money to ten persons including a man in debt to pay it; a poor man to satisfy his needs; a man of children to support his dependants; and a man looking after an orphan to please him. And if you have the courage to give the whole sum to one person only, do it. Pleasing a poor Muslim's heart, helping the needy, relieving the distress among the poor and supporting the weak are better than performing *Hajj* hundred times after the prescribed *Hajj*.[1]

1. *Ihya' `Ulum ad-Din*, vol. 3, p. 397.

In the same regard, though Imam Ahmad was of the opinion that one who could afford performing the prescribed *Hajj* should do it at once, he believed that if there is a war between Muslims and their enemies, *Jihad* should be given priority over the prescribed *Hajj*.[1]

Yearning and Emigration

Longing for the Prophet (pbuh) does not mean that one leaves one's own country and emigrates to Makkah and Madinah to stay in the places where the Prophet (pbuh) once lived.

The Companions were more attached than us to the Prophet (pbuh), yet they did not express their love for him in this way. They, on the contrary, traveled to different countries calling people to Islam and fighting in the cause of Allah. Their motto was: "One is honored not because of the land one comes from but because of one's deeds (that are based on true faith)."[2] They believed that faith and good deeds are the only way that would qualify them to accompany the Prophet (pbuh) in the Hereafter. The Prophet (pbuh) asserted this more than one time.

For example, Imam Ahmad reported on the authority of Mu`adh ibn Jabal that when the Prophet (pbuh) sent him (Mu`adh) (to some country to teach its people about Islam), he (pbuh) accompanied him till the outside of Madinah giving him instructions (about what to do there.) Mu`adh was riding his camel while the Prophet (pbuh) was walking beside the camel. (The Prophet (pbuh) insisted that he should walk while Mu`adh

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1. Ibn Taymiyah, *Al-Ikhtiyarat al-`Ilmiyyah*, p. 184.

2. Salman used these words to reply to Abu Ad-Darda' when he sent to him while he was in Al-Mada'in saying, "Come to the honored land!"

was riding on the back of the camel.) After advising him of what to do in the country he was going to, the Prophet (pbuh) said to Mu`adh:

> *"O Mu`adh! You may not see me after this year, and you may pass by my Mosque or by my grave!"*

Mu`adh cried deeply at the thought of not seeing the Prophet (pbuh) again. The Prophet (pbuh) then looked towards Madinah and said:

> *"The people who are closer to me are the pious ones whoever they are and wherever they are."*[1]

Imam Ahmad also reported on the authority of Salamah ibn Al-Akwa` that he came to Madinah. On seeing him, Buraydah ibn al-Hasib said to him, "Are you no longer an Emigrant (to Madinah)?" Salamah replied, "May Allah forbid! It is Allah's Messenger (pbuh) who has given us the permission to leave Madinah. The Prophet (pbuh) said to us, *"O Banu Aslam, dwell in the desert. Enjoy its breezes and live in the (mountain) passes."* Banu Aslam said, "O Allah's Messenger, we are afraid that if we did so, we would no longer be Emigrants." The Prophet (pbuh) replied, *"You are Emigrants wherever you are."*[2]

Hence, contemporary Muslims can also be regarded as Emigrants if they follow in the steps of the early Emigrants and listen to the Prophet's *hadith*s in this regard.

For instance, it was reported on the authority of Mujashi'i ibn Mas`ud that he brought his brother Mujalid to the Prophet

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1. *Al-Fath ar-Rabbani*, vol. 21, p. 215.
2. Ibid., vol. 20, p. 300.

(pbuh) and said to him, "Mujalid has come to vow allegiance to you and asks you to regard him as an Emigrant." The Prophet (pbuh) said,

> *"There is no emigration after the Conquest of Makkah. But he can vow to stick to the path of Islam, faith, and jihad (in the cause of Allah)."*

In another version of that *hadith* it is added, *"And to be a faithful follower."*[1]

There is also a famous *hadith* to the effect that

> *"An Emigrant is he who abandons committing sins and wrongdoings."*

In another version of that *hadith*:

> *"An Emigrant is he who avoids what Allah has forbidden."*

In a third version:

> *"En Emigrant is he who does not commit sins."*

Further, in a fourth version:

> *"An Emigrant is he who gives up doing what Allah is displeased with."*[2]

In the same respect, it was reported that a Companion named Fudayk came to the Prophet (pbuh) and said, "O Allah's Messenger! People say that he who does not emigrate to Madinah is sinful!" The Prophet (pbuh) said,

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1. *Nayal al-Awtar*, vol. 8, p. 25.
2. *Fath al-Bari*, vol. 1, pp. 69-70.

"O Fudayk! Perform prayer, give Zakah, abandon wrong doings, live in whatever land of your people you want to dwell in, and you will be an Emigrant."[1]

Ibn al-Qayyim (may Allah have mercy on him) said, "As one is obliged to have faith in Allah, one is obliged to emigrate twice every time. The first is to emigrate to Allah, the Almighty, through testifying that there is no god but Him, submitting oneself heart and soul to Him, returning to Him in everything, depending only on Him, fearing Him, loving Him, putting all one's hope in Him, and repenting to Him whenever one commits a wrong doing; the second emigration is to Allah's Messenger (pbuh) through sticking to his *Sunnah*, believing all what he said and did, giving priority to following him in everything over following any other one."[2]

During the twentieth century, Sheikh Muhammad al-Ghazali was so shocked to see that the efforts of constructing Madinah were so little and that the majority of its population were not of its original citizens. So, he commented saying, "The efforts exerted in constructing Madinah are so little than that exerted during the pre-Islamic era when the tribes of Al-Aws and Al-Khazraj were dwelling there. Moreover, the lands cultivated in Madinah today are equal only the tenth of that was cultivated by the Arabs in the earlier times. The majority of its population are of the pilgrims who came to perform *Hajj* or to visit it. Those people have left their countries and their jobs there and have come to stay idle in Madinah thinking that they are living in the company of the Prophet (pbuh) by dwelling in Madinah

1. *Hayat as-Sahabah*, vol. 1, p. 353.
2. *Zad al-Ma`ad*, vol. 2, p. 45.

and they call this an Emigration. Are they regarded in this way true Muslims? Or are they in this way showing true love for the Prophet (pbuh)?

I once met in Madinah some Moroccan people who claimed that they fled from their country and came to Madinah, so that they would protect their religion and practice its rites freely. But I told them that they, in fact, fled from their country out of fear of the French enemy who was occupying it at that time, and that in doing so, they were sinful, for they abandoned their duty of *jihad* against those enemies, leaving their brothers struggling against them alone.

Those people misconceived the meaning of love for the Prophet (pbuh); this kind of emigration to the Prophet's Madinah is not accepted. The relationship between Allah's Messenger and Muslims is so noble that it should not take such a superficial form."[1]

1. *Fiqh As-Sirah*, p. 7.

10. Praying to Allah to Send His Peace and Blessings on the Prophet (pbuh)

The best thing to conclude this book with is to tackle the issue of praying to Allah to send his peace and blessings upon the Prophet (pbuh). Muslims who love the Prophet (pbuh) and hold him in high regards should pray to Allah to send his peace and blessings upon the Prophet (pbuh). This prayer is easy to say, but its reward is really great.

It was reported that `Umar ibn `Abd al-`Aziz bore the Prophet (pbuh) such love that he used to send the mailmen from Syria to Madinah to send his salutation to the Prophet (pbuh) in his grave.[1] Anyway, I am going to deal briefly with this subject in specific points as follows:

1. The Meaning of the words of this prayer:

When Allah, the Most High, sends His peace and blessings upon His servants, this mean that He has mercy upon them. And when Allah, the Almighty, sends His peace and blessings on His Prophet (pbuh), this indicates that He is merciful to His Prophet (pbuh), pleased with him, honoring and praising him. When the angles pray to Allah to send His peace and blessings on the

1. Ibn Rajab, *Lata'if al-Ma`arif*, p. 336.

Prophet (pbuh), they entreat Allah, the Most High, to forgive him and have mercy upon him. And when Muslims pray to Allah to send His peace and blessings upon the Prophet (pbuh), they glorify him. Ibn `Abd as-Salam said in this regard, "Muslims' asking Allah to send His peace and blessings upon the Prophet (pbuh) is not an intercession on his behalf, for Muslims are not qualified to intercede in this respect. Prayer here is a means of expressing their gratitude to the Prophet (pbuh) for all what he did for them. Besides, Muslims are rewarded for saying this prayer."

As for the literal meaning of the words of this prayer, the word "peace" which is one of Allah's attributes, indicates that Allah, the Almighty, guarantees for His Prophet (pbuh) peace and care. Some scholars are of the opinion that it implies that when people utter the words of this prayer they seek to keep their peace by remembering the Prophet (pbuh) and following in his steps.[1]

2. The Benefits Muslims get from asking Allah to bestow His Peace and Blessings on the Prophet (pbuh).

Muslims should be keen on asking Allah to send His peace and blessing on the Prophet (pbuh) for many reasons:

a. Saying this prayer establishes faith more and more in Muslims' hearts and purifies their souls. In this regard, the Prophet (pbuh) said, *"Pray to Allah to send His peace and blessings on me, for this is purification for you."*[2]

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1. *Ash-Shifa'*, vol. 2, p. 47.

2. *Al-Fath ar-Rabbani*, vol. 14, p. 307.

b. When one says this prayer, one's sins will be forgiven, and one's anxiety and distress will be relieved. It was reported on the authority of Ubayy ibn Ka`b (may Allah be pleased with him) that he said to the Prophet (pbuh), "O Allah's Messenger! I pray for you a lot but how many of my prayers would you like me to offer for you; a quarter of my prayers for you?" *"Whatever you like. And if you offer more, it will be better for you,"* the Prophet (pbuh) replied. Ubayy asked, "So, do you like me to offer half of my prayers for you?" The Prophet answered, *"Whatever you want. And if you offer more, it will be better for you."* Ubayy then said, "So, I will offer all my prayers for you." The Prophet said. *"If you do so, your anxiety and distress will be relieved and your sins will be forgiven."*[1]

Ash-Shawkani commented on this *hadith* saying, "The Prophet's words, *'Your anxiety and distress will be relieved and your sins will be forgiven,'* indicate that if one asks Allah to bestow His peace and blessings on the Prophet (pbuh), one will get the benefits of this world and those of the Hereafter. When Allah relieves one's anxiety and distress, one will not suffer in this world; and when Allah forgives one's sins, one will not be punished on the Day of Judgment, for it is one's sins that inflict punishment on him in the Hereafter."[2]

c. The Prophet (pbuh) will intercede on the Day of Judgment on behalf of those who supplicate Allah to send His peace and blessings upon him. In this concern, the Prophet (pbuh) said:

> *"He who prays to Allah to send His peace and blessings on me ten times in the morning and ten times in the evening will have my intercession in the Day of Judgement."*[3]

1. *Tuhfat Adh-Dhakirin* , p. 38.
2. Ibid., p. 39.
3. *Al-Jami` as-Saghir*, vol. 2, p. 175.

He (pbuh) also said,

> *"The people who will be closer to me and will be more deserving of my intercession on the Day of Judgement are those who pray to Allah (the Most High) to send His Peace and Blessings on me a lot."*[1]

d. When one says this prayer, Allah, the Almighty, Himself will send His peace and blessings on one in return, and the angels will pray to Allah to send His peace and blessings on one on return for one's praying to Allah for the Prophet (pbuh). Moreover, one's rank in heaven will be raised by Allah, the Most High, and one's sins will be forgiven.

Imam Ahmad reported on the authority of Abu Talhah that one day, the Prophet's Companions saw his face shining with happiness. They said, "O Allah's Messenger! (What happened?) We see that you are so happy!" The Prophet (pbuh) said,

> *"An Angel came to me and said, 'O Muhammad! Would you be pleased if you know that your Lord says, 'Everyone of your nation who prays to Me to send My peace and blessings upon you, will be bestowed with Allah's peace and blessings ten times in return?' I answered, 'Yes.'"*

Another version of this *hadith* goes:

> *"He of your nation who supplicates Allah to bestow His peace and blessings upon you Allah will record it as ten good deeds, forgive him ten sins, raise him ten degrees and bestow on him His peace and blessings in return for it."*[2]

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1. *Kashf al-Khafa'*, vol. 1, p. 314.
2. *Al-Fath ar-Rabbani*, vol. 14, p. 309.

It was reported on the authority of `Abdullah ibn `Amr who said, "He who prays to Allah to send His peace and blessings on the Prophet (pbuh) one time, Allah will bestow on him His peace and blessings seventy times in return for this. Hence, Muslims should pray to Allah to send His Peace and Blessings on the Prophet as much as they can."[1]

e. Some scholars believe that the prayer referred to in the *hadith, "The most pleasing thing to me is prayer"* is the prayer said by Muslims for him. It was also reported that on the Day of Judgment, the Prophet (pbuh) will recognize at His Basin (from which he (pbuh) will water the believers) the Muslims who used to pray to Allah to bestow His peace and blessings on him in this worldly life. It was reported as well that the Prophet (pbuh) said,

> *"He among the Muslims who entreats Allah to bestow His peace and blessings upon me the most will be the faster to overcome the terrors of the Day of Judgment."*[2]

3. Asking Allah to send His peace and blessings on the Prophet is obligatory and should not be neglected.

Allah (the Most High) says in the Qur'an,

> ﴿*Allah and His angels send blessings on the Prophet. O you who believe! Send your blessings on him, and salute him with all respect.*﴾

(Al-Ahzab: 56)

1. Reported by Ahmad.
2. *Ash-Shifa'*, vol. 1, P. 30 and vol. 2, p. 67.

Accordingly, some scholars are of the opinion that praying to Allah to send His peace and blessings upon the Prophet is obligatory only once in every gathering. And some are of the opinion that it is ordained once during one's lifetime, but it is desirable for one to say it at all times. But Al-Qurtubi said, "To be on the safe side, one should say this prayer each time the Prophet (pbuh) is mentioned, for there are many *hadiths* to this effect."[1]

The Prophet (pbuh) said,

> *"May he be humiliate the one who hears my name without asking Allah to send His peace and blessings on me!"*[2]

Commenting on this *hadith*, Ash-Shawkani said, "This *hadith* indicates that supplicating Allah to bestow His peace and blessings on the Prophet (pbuh) is an obligation on Muslims, for the Prophet (pbuh) would not pray against such a person to be humiliated for neglecting something unless this thing is ordained on him."[3]

The Prophet (pbuh) also said:

> *"Whoever hears a mention of me should pray to Allah to send His peace and blessings upon me."*[4]

Moreover, the Prophet (pbuh) warned against neglecting this prayer. He (pbuh) said,

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1. *Al-Jami` li Ahkam al-Qur'an*, vol. 14, p. 232.
2. Reported by At-Tirmidhi.
3. *Tuhfat Adh-Dhakrin*, pp. 32-33.
4. Ibid., p. 33.

"Whenever people gather without remembering Allah and supplicating Him to bestow His peace and blessings upon their Prophet (pbuh) it will be because of regret that on the Day of Judgment, and it will be up to Allah then to punish them for this or to forgive them."[1]

4. When it is desirable to entreat Allah to send His Peace and Blessings upon the Prophet (pbuh)

It is desirable to say this prayer any time, but scholars have mentioned specific times when this is preferable to be done. Such times are: on Friday, during *tashahhud* in prayer, before and after supplications, on remembering the Prophet (pbuh) or hearing his name, on hearing *adhan*, on entering a mosque and going out of it, during funeral prayers, at the beginning of letters after writing "In the Name of Allah," and in the mornings and evenings.

At the end, I would like to draw the readers' attention to something serious, that is, some Muslims nowadays take asking Allah to send His peace and blessings on the Prophet (pbuh) slightly, not awaring of its real significance.

In *Ash-Shifa'* we read that Sahnun (a Maliki jurist) hated that one should ask Allah to send His peace and blessings upon the Prophet as a means of expressing one's wondering at something. Sahnun said, "One should say this prayer as a means of expressing one's gratitude to the Prophet (pbuh), seeking Allah's reward for this."[2]

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1. *Fiqh As-Sunnah*, vol. 1, p. 518.
2. *Ash-Shifa'*, vol. 2, p. 52.

Conclusion

In conclusion, I would like to say that there are a multitude of the signs and manifestations through which one can express one's love for the Prophet (pbuh), but I have not deal with them all, for fear that I may bore the readers.

May Allah, the Most High, make up our shortcomings and benefit the writer of these words as well as whoever reads them. Praise be to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon our beloved Prophet Muhammad, his kith and kin, and all his Companions!

Glossary

Adhan: The call for prayer.

AH: After *Hijrah*, Prophet Muhammad's Emigration to Makkah.

Ansar: The Companions of the Prophet (pbuh) from among the inhabitants of Madinah who embraced and supported Islam and who received and entertained the Muslim emigrants who had emigrated from Makkah and other places (singular: *Ansari*).

As-Salaf: This term refers to the righteous predecessors including the Prophet's Companions, the *Tabi`un*, and those who followed them (*Tabi`u at-Tabi`un*).

`Umrah: A visit to Makkah at any time of the year. It may be called "The Lesser Pilgrimage".

Banu: Literally, Banu means "sons," and the name that follows it often refers to the person to which a tribe or clan belonged, as in Banu Qurayzhah

Fiqh: The science dealing with Islamic Jurisprudence in all aspects, worship, marital affairs, and transactions, etc.

Hadith: Any of the traditions of the Prophet (pbuh), which contain his sayings and practices. It also refers to the science concerned with these traditions; this is always used with capital initial (*Hadith*)

Hajj: Pilgrimage to Makkah.

Janabah: The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream.

Jihad: Fighting in the cause of Allah or any kind of effort to make Allah's word superior, and it is regarded as one of the principles of Islam.

Madinah: A well-known town in Saudi Arabia, where the Prophet's Mosque is situated.

Makkah: A well-known town in Saudi Arabia, where the Ka`bah and the Inviolable Mosque are situated.

Muhajirun: This is the plural of *muhajir*, a term that refers to anyone of the early Muslims who had emigrated from any place to to Madinah in the lifetime of the Prophet (pbuh) before the Conquest of Makkah and also the one who quits all those things allah has forbidden.

Mujahid: A Muslim who shoulders the responsibility of *jihad* (pl. *mujahidun*)

(pbuh): Peace be upon him

Qiblah: The direction towards which Muslims turn their faces in Prayer.

Shari`ah: Islamic Law, which contains all the prdinances that Allah, the Almighty, has prescribed for Muslims.

Sunnah: All the traditions and practices of the Prophet (pbuh) that have become a model to be followed by Muslims.

Surah: Any of the chapters of the Ever-Honorable Qur'an.

Tashahhud: It is a pillar in *salah* (Prayer) in which the worshiper sits to say certain words of invocation.

Zakah: A certain fixed proportion of the wealth and of the each and every kind of property liable to *zakah* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *zakah* is obligatory, as it is one of the five pillars of Islam.

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Love for our beloved Prophet, Muhammad (pbuh), has always been a driving power that stirs Muslims' feelings to set prominent examples for righteousness, benevolence, generosity, sacrifice and other forms of goodness that constitute a person's being a true and effective believer in the great religion of Islam.

The question is: how can one express this love practically in the best and most proper way?

How to Love the Prophet Muhammad (peace be upon him)

Provides a detailed answer to this double-faced question, in a comprehensive and well-illustrated way that helps the Muslim be aware of the true nature of this special form of love, as well as of its requirements and consequences. The book also highlights the extent to which this love can help in ridding Muslims of many of the problems they are facing nowadays all over the world. Undoubtedly, it is a blessed love for a blessed Prophet, peace and blessings of Allah be upon him!

